

# The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

Publication Office, Cleveland, Ohio Copyright, 1926, F. M. Barton Co. Editorial and Executive Offices, Cleveland, Ohio  
Printed in U. S. A.

VOLUME XXVII

FEBRUARY, 1926

Number 5

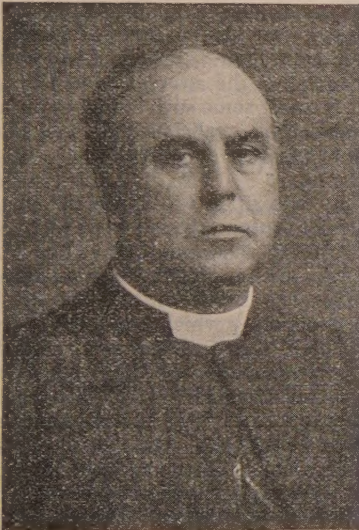
Subscription, \$3.00 per Year

Canadian, 25c extra for postage. Foreign, 50c extra for postage.

## A Day In the Soul of Our Lord

Matthew, Chapter XI

REV. JOHN A. HUTTON, ENGLAND



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The division of the text of Holy Scripture into chapters has, we know, no authority except that it was, to begin with, the work of a saintly and able man, who, to judge from the general excellence of his arrangement, must have labored with thoughtfulness and fine taste. Age and long use, indeed, have brought to it their own prestige. And this quite properly. Anything of this kind that has come down to us from the past, should always have our prejudice in its favor. For a thing survives by virtue of its fitness. Or, accompanying us from some earlier stage of culture, it has helped us to become what we are. An edifice of the Spirit—a law, a church, a state, a code of manners—never rests merely upon its own stark foundation. It comes to rest upon things which have gathered round about the precise foundation,

upon associations and memories which awaken loyalties—in fact, upon a ghostly context which supports the original foundation as does the surrounding soil and turf.

It may be that the good man, who in the first instance was responsible for the division into chapters of the Holy Scriptures, had nothing in his view but the convenience of those who had stately to read the Word of God. On the other hand there certainly are illustrations, in his division into chapters, of a most consummate art—one single chapter having the influence upon our minds of a perfect sonnet; another chapter affecting us like a chorus in a Greek tragedy. The fourteenth chapter of Isaiah, and the twelfth chapter of the Book of Acts, is each in its form a drama—complete, inevitable, unanswerable—a glimpse into the very machinery of the moral world.

The eleventh chapter of Matthew's Gospel is such another. It seems to describe certain events; but the real interest all the while is in the influence of such events upon the soul of Jesus. We are permitted to see that soul assailed by certain events; and they are the very events which assail all deep and tender souls. We see those events having for a little while a certain hardening influence upon the spirit of our Lord. For a little while it seems as though anything may happen—our Lord's own final faith may fail! He may fail as all the great prophets have failed who could at the last only announce the ruin of an unheeding age! But just there, just at the crisis, when the senseless aspect of the world seems to be having its way with Jesus, he pauses; whereupon something happens in the depths of his soul which makes him more than a prophet. He reveals himself as the doomed Son of God and Saviour of the world. Jesus in spirit stretches himself upon the Cross. "I thank thee, O Father, that thy Holy Will is what it is!" Whereupon

"The black minute's at end.  
And the elements' rage, the fiend voices that rave,  
Shall dwindle, shall blend,



Shall change, shall become first a piece out of pain,

Then a light, then thy breast,

O thou soul of my soul; I shall clasp thee again,

And with God be the rest."

Out of the clashing of universes within his soul, the voice of Jesus survives and speaks. The earthquake and the fire and the mighty rushing wind have come and they have gone, finding nothing in him. What we hear is a still small voice full of nothing but God—"Come unto me, all ye that labor and are heavy laden, and I will give you rest!"

\* \* \*

I should like to make this clear and of value to myself and to those who are reading these words. The eleventh chapter of Matthew's Gospel is, unconsciously or of design, a drama and a crisis in the soul of Jesus.

It was our Lord himself who said: "As I am in the world so are ye in the world," as though he had said, "There are certain crises through which you must pass who are pledged to maintain in this world my experience and report of God." He must not shrink from such a calling: though never can we pass through such desolation as was his: for he went before us, and has left behind the imprint of his feet, and the reverberations of his insight and of his faith.

\* \* \*

The chapter then begins with a certain freshness, giving us the feeling that at length we are about to set out on what is sure to be a high-hearted and prosperous time. "It came to pass when Jesus had made an end of commanding his disciples, he departed thence to preach and to teach in their cities."

We have the feeling, I say, that now we are on the threshold of some smooth and happy days. The next stage has been planned even to details. The twelve have had their instructions, Matt. 10. Their Lord, who knew at once their powers and their limitations, had portioned out to them their several tasks. He had told them what to do and had given them guidance as to how to do it. They had had their orders and they had his promises. He had even been so kind and understanding as to promise that he would not expect them to perform impossibilities. He had even hinted that they might fail; that their word might return to them apparently void. But he had gone on to say that even so, supposing in the estimation of the world they had failed, they had not to think meanly of themselves; that failure was not always the fault of the instrument; that it might be the fault of the material on which the instrument had tried to work. For himself, he turned his face towards a fresh and definite task.

It is altogether a morning scene, the grass glistening with dew, the birds in the trees.

\* \* \*

Just then a cloud comes over the sun, and a world which was full of color becomes one uniform gray. It is as though someone, moving carelessly, had knocked down a child's toy-house at the very moment when the child's small hand was putting the last brick upon his dream.

Our blessed Lord was no stranger to this terrible

experience. It was the first experience into which God plunged him on the threshold of his public ministry. It is as though God had wanted to train him from the very outset to stand up to these sudden catastrophes of the spirit—when the light that is in a man becomes darkness, and it is a great darkness. For do we not read that just after the descent of the Holy Spirit upon him at the Jordan, and when the dove of God had stayed its wings over him, and he had heard God singing him out, immediately he was thrust into the wilderness to be tempted of the devil?

\* \* \*

Lonely and tender interpreters of life in all ages have perceived and have pondered this hard and bitter core in things. Sometimes in the wilderness and excess of their grief, they have spoken foolishly concerning God. They have said that life is a trick, a trick repeated so often that it has come to be a dull trick. They have said that nature, that is to say life, puts a bait upon a hook so that in our innocence we may swallow it and spend the rest of our lives impaled. It is the too close and unrelieved contemplation of *this* aspect of life which lies at the basis of all the bitter laughter of man. For bitterness, I will always say, and not denial, is the alternative and opposite of faith. It is under some such stroke of abrupt and, it sometimes seems, malicious disillusion, that men give way to laughter and cursing.

\* \* \*

Standing then upon the threshold of a bright and inviting task, our blessed Lord had to endure such an affront. Disciples came from John the Baptist, who was in prison for the kingdom of God's sake. *That* set Jesus thinking. And it was the kind of thinking which separates us from our youth—that, in this world, a good man, because he is a good man, shall be deprived of freedom, shall be cut off from his fellows, and chained up like a beast in a cell! That was the shadow which struck Jesus in the face. But it is in his behavior under such smittings on the cheek at the hands of life, from that day until the day when one smote him in the Judgment Hall, it is from his behavior under the whips and scorns of time that we discern the features of his Godhead. For what is our Christian sense of God, but that of One who offers his face to the smiters in a terrible patience and hope!

The fact is, there are two conclusions, and two only, to which in the long run life reduces us when we reflect upon it. There is the conclusion which Hamlet came in sight of, and shuddered at, in his great soliloquy; and there is the conclusion to which Christ came who would not lose his final quietness, and in that final quietness, while life raved outside, lifted up his eyes to heaven and said: "Father, I thank thee that I have known thee."

Suddenly then Christ saw the face of John the Baptist in prison for the kingdom of God's sake. It must have helped Jesus to remain erect under this subtle insinuation of the devil, to learn from these disciples of the Baptist that he, that prisoner in Macherus, had himself not lowered the flag.

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# Washington, Lincoln and Us

HENRY BARSTOW, D.D.

I have on the walls of my study an enlargement of a snapshot picture taken in Wall Street, New York, of the bas-relief of Washington on the front of the Sub-Treasury Building. It represents him on his knees in the snow out in the woods at Valley Forge. His horse is tethered to a tree near by. It is a familiar feature in the nation's financial center and represents a significant and well-known fact in the life of Washington.

I had long tried to get a picture, but the bronze is so dark and the buildings so high that only at a certain time of day does the sun sufficiently illuminate it—granted that there be any sun visible. It was at noon and the sun was shining most favorably. Ignoring the passing bankers and brokers and “bears” and “bulls” that infest that neighborhood, I got out my camera and stationed myself in a favorable position. Just as I was ready to push the snap a workman sat himself down on the steps to enjoy a noon smoke directly under the tablet. He was a foreigner of unknown nationality and I hesitated to risk taking the picture while he was there not knowing what he might do to me. At any rate I did not want him in the picture.

Finally, after some fruitless efforts to make him understand my language, I showed him my camera and pointed to the tablet. He caught the point and started to move most obligingly, when I had a sudden inspiration. Vigorously I motioned him to remain and I now have a fine picture of George Washington at prayer in the woods and snows of Valley Forge with a full-fledged modern American immigrant sitting beneath it, smilingly smoking his pipe and enjoying the probably novel sensation of having his picture taken.

The combination is a most profoundly significant one from the standpoint of George Washington's prayer and the immigrant's privileges. The great general at that moment was chiefly concerned in securing divine guidance in solving the bitter problems that pressed upon him from an empty treasury, a discontented army, a distrustful Congress and a discouraged country. By no possibility could he have visualized modern Wall Street, the modern immigrant, or humble preacher trying to get a picture of him as a national symbol or of the immigrant as a national beneficiary of what his prayers and services have achieved.

It does not require much imagination or dramatic sense to realize the simply boundless meanings attached to the picture described. The years between Washington's founding of the nation and the commanding position of that nation today in the world mark the greatest political miracle in human history. If Providence had no design in moving Washington to prayer as a basis for the measureless worldwide blessings that have come to numberless immigrant peoples and to the world at large through America's spiritual service then there is no Providence and human history is meaningless. God's answer to Washington's

prayers has been on the scale of zero to infinity. The immigrant taking his happy nooning in a free land—under the bronze prayer tablet is a symbol of the divine resourcefulness and the amazing possibilities of human advancement. That this bit of drama should have been staged in Wall Street may have implications not altogether reassuring. But who can measure the power of that silent but eloquent tablet daily causing men to recall the spiritual forces of life in the midst of perhaps the most materialistic environment in the world?

That picture of Washington is a ceaseless inspiration to courageous perseverance in the face of difficulties and opposition. The old workman contented and unafraid makes one dare to hope that maybe a century hence some unborn spirits as ignorant of us as he is of Washington, may yet enjoy benefits that our efforts and prayers today initiate. It is the commonplace of history and of the kingdom of God that it should be so. Some short-sighted people believe that it is the only immortality we shall ever know. I devoutly believe that George Washington today is getting a bigger thrill out of the old immigrant than I am.

But the distance between Washington at Valley Forge and the immigrant in Wall Street needs filling in. One is tempted to adopt the language of the eleventh chapter of Hebrews and say, “by faith” Betsy Ross, “by faith” John Marshall, “by faith” Daniel Boone, “by faith” Lewis and Clarke, “by faith” William Lloyd Garrison, “by faith” Harriet Beecher Stowe, “by faith” Abraham Lincoln, subdued kingdoms and wrought righteousness. “And what shall we say” of Howard Russell, Frances Willard, James A. Garfield, Theodore Roosevelt, and Woodrow Wilson, and a “cloud of witnesses” with whom “we are compassed about?”

One is especially constrained to recall that time of bitter anxiety in the life of Abraham Lincoln when during the Battle of Antietam he, like the Master, prayed all night, pledging the Lord that if the battle were won he would proclaim emancipation to the slaves. Still nearer to us is the incident related by Secretary Daniels during the trying hours of America's approach to entering the World War. At the close of a session of the cabinet, President Wilson said, “Gentlemen, I wish that those of you who believe in prayer would pray that we may be guided aright in this matter.” Mr. Daniels also tells that a Presbyterian elder, who at that time had access to the White House, called there one day and found in a certain room two other Presbyterian elders engaged in prayer. One was Secretary of State Lansing and the other was President Wilson.

After the Revolution Washington faced the construction of a nation. After the Civil War Lincoln's successors accomplished the stupendous task of reconstructing the nation. Today after the World War we are trying to reconstruct the

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# How Much Better Our Days Than Those of Washington

ROBERT C. HALLOCK, D.D.

Pessimists to the contrary, notwithstanding! For the pessimist, scornful of the present, hopeless concerning the future, fain would have us dream an Age of Gold in the far-away past, and join with him in sighing for "the good old days" of long ago. Yet the pessimist is always wrong; and a Christian pessimist is a contradiction in terms. The exalted Christ ever is "from henceforth expecting;" and it was the Spirit of God who inspired the admonition, "Say not thou, what is the cause that the former days were better than these? for not out of wisdom dost thou thus inquire." The Age of Gold lies in front; but the pessimist sees in the future, only the *Dies Irae*, never the "new heavens and new earth" which follow, and for which today and all days are preparation.

Well, a day now is drawing nigh which seems especially grateful to the foolish pessimist; for on the natal day of Washington he does dearly love to chant anew his mournful threnody in memoriam of the past. Yet in plain truth, the days of Washington were not better than these days of ours; they were inferior, in almost every respect, to these times in which we live.

## 1. Physical Conditions and Conveniences

There can be no debate here. Though Washington enjoyed the best equipment of his times, he had nothing in comparison with us. A certain rhyme sets forth that Washington never rode a bicycle, never saw a trolley car, never sent a telegram, never owned a Ford sedan, never slept in a Pullman berth, never pushed an electric plug, never heard the radio, never saw a movie show, never phoned to Mrs. Washington. And some may be moved to ask, Then what did he have to live for, anyhow? Though idealizers of the simple past may magnify the virtues of the ox-cart; yet they themselves invariably prefer a Chrysler or a Packard as a means of locomotion; and even such idealizers quickly choose a warmed and electric-lighted bathroom, with running water, hot and cold.

My first church building was erected when George Washington was a little boy; and around its shingled outer walls General Washington outfought Sir Henry Clinton's veteran forces—likewise, cursed the recreant Lee for a traitor knave. And note: In Washington's day that historic Tennant church had no heating plant, nor could it be lighted by the few tallow dips that only made darkness visible. For warmth, a few futile foot-stoves helped the aged and infirm; the other worshippers froze and grew in grace.

How much better our days, than those of Washington!

## 2. Social Conditions

As I write, New York State has just voted, from Christian conscience, a hundred million dollars to build better prisons for criminals and insane. But Sheriff John Howard, contemporary with Washington, found by personal investigation of almost

every jail in England, a condition of frightful abuses which beggars imagination. "Every jail was a chaos of cruelty, and of foulest immorality." An awful nation-wide sore festered and grew black. Such conditions could not possibly obtain in civilization today.

Then the madhouse was a hell, from which all hope had fled; now the State Hospital is an institution of mercy; its program, cure. Then public sanitation was almost unknown, epidemics raged unchecked, surgical operations were without anaesthetics, antiseptic surgery was undreamed of, diagnosis was the merest guess-work, even the stethoscope had not been invented, empiricism reigned.

Today medicine is almost an exact science, surgery is near to perfection, the span of human life has doubled since Washington's day, and the Bible prophecy, "there shall be no more pain," approaches fulfilment.

Then the slave-trade was at its blackest, when William Wilberforce, likewise contemporary with Washington, was beginning his heroic crusade against that infinite iniquity, which God has since then banished from the earth. In Washington's day the English common people were "ignorant and brutal to a degree hard to conceive; schools there were none; the rural peasantry were without moral or religious training of any sort; in the streets of London gin-shops invited every passer-by to get drunk for a penny, dead-drunk for twopence." (*J. R. Green.*) Even in America such conditions were hardly bettered. In one of my early churches it was historical that funerals coming down from the hills had been accustomed to tarry at the gin-shop a mile from the burying-ground, and preacher, bearers, mourners, neighbors (in short, everybody but the corpse), would go in and liquor up.

About that same time a minister out on his pastoral calls, accompanied by his senior deacon, had imbibed pretty freely of his parishioner's refreshments, and on the return he said, "Deacon, my man, it may be that I'm not able to walk just straight. Now before we enter the town stand you here and line me with your eye. . . How is it, Deacon . . . do I walk straight?"

"Well, ye walk fair straight, Dominie; but who's that other man walkin' alongside o' ye?"

Do American pastors today need to be steered home, and by deacons that see double?

## 3. Political Conditions

In America or England in our day a major scandal would retire any public man, the most prominent, as witness Charles Stuart Parnell; but when Washington was a young soldier the Duke of Newcastle was still herding as swine his hired voters of the House of Commons, and not much later Bute was cynically purchasing for George III, royal genius of corruption, that same House

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# The Preacher and the Promoter

W. C. POOLE

An ever increasing problem of the 200,000 preachers in America is that of handling the promoter. He is always with us in all forms. They come in their season and, not unlike schools of fish, in their accustomed place. Things promoted may take the form of the South Sea Bubble, the Panama Canal, the Discovery of America, a rubber plantation, a patent medicine, a real estate deal, or a modern town or city. Without the promoter, progress, discovery and invention would largely cease. While often a great curse, he is sometimes a valuable asset to get action where there may be the stillness of stagnation. Perhaps the mighty increase of business has brought him in large numbers. He has surely helped to bring the business.

The increasing conscience in public affairs and the increasing watchfulness of post office authorities has largely driven the wild cat mining stock promoter from the field. Patent medicine promoters who reaped such rich harvests a generation ago are having harder times today. Church, school and press are frowning on this form of business. Great inventions are handled along scientific and commercial lines with more rule and system. Still there were such crowds trying to buy a certain kind of stock in a supposed invention that the postoffice inspectors found \$20,000 a day coming to the office in New York City a few years ago.

Perhaps the most general line today is that of real estate—city, suburban and rural. If all the building lots had houses on them in this country there would be enough homes in it to supply all the people in this country twice over. For every home and house actually built there are probably at our summer resorts five lots laid out and sold for other buildings—some day. Small cities have a score or more promoters of suburban real estate. Every church is more or less associated with some real estate promoter.

The promoter is an actual fact and problem for pastors in all large churches—indeed in nearly all churches. Out of four church building enterprises which I have led as pastor, three of them were almost entirely due to some promoter promoting real estate. They were all successful. One promoter lays out his suburb, and in his first plan locates the church, the school, and some other things, and starts work on them with the first dozen buildings.

The problem of the preacher is sometimes one of peculiar embarrassment. If he lacks good business judgment he may make himself appear in a very undesirable light. His congregation is made up of those who bought from the promoter, some of whom are dissatisfied. Others at a distance may be led into deals by the use of the preacher's name. The preacher himself may attempt "business on the side" which may not succeed. That I should have come through so many experiences as fortunately as I have, is due to experience in business all my life. In addition, I

have never allowed the use of my name to forward or assist in any deal whatever. I have never bought anything without paying for it cash. I have kept out of business except such as was directly connected with forwarding the interests of my church and congregation. I would not have stock in anything as a gift unless I could control the business. I do not speculate even in lots seen, much less unseen. I sometimes invest.

One of the pet schemes of promoters at the present time is to buy tracts of land, at \$10 an acre, more or less, lay it off in building lots, 16 to the acre, and offer the lots for cost of writing deeds at ten dollars each to those who will first invest in order to get something started. The ground thus brings \$160 an acre. The deeds cost perhaps ten cents each to print and sign and this form of promoting yields a profit of a hundred dollars an acre or more. If there were not so many who cannot afford it, the great number of people who are willing to trade off their hard-earned and seen cash for unseen real estate would be laughable. They seldom kick anybody except themselves and usually this is not done publicly.

It seems absolutely impossible to make laws which will keep fools or scoundrels where they ought to be. It is probably harder to make laws to protect fools than it is to catch scoundrels. A palmist noted for his skill and intelligence, and, when not professionally engaged, for his moral and intellectual honesty, said in a frank talk with a friend of mine, "The People just want to be fooled and do not seem really satisfied unless I am doing it."

The fake and fraud promoters understand human psychology as few men do. They have their ideas on every phase of human nature. They study hypnotism of the masses, laws governing the will, and read deeply on subjects connected with their line. They are the cancers of honest business progress and development and legitimate promotion. They destroy confidence. They are rapidly being designated and excluded from honest advertising. They are the sharks among the valuable fish. They seek association with people of recognized standing in our churches and social life. They make a fine appearance. Ministers are ever in danger from them.

The true promoter is a real man with ability and judgment and frequently cash to make things grow, and draws legitimate profits from the growth he can cause. He is one of the nation's greatest assets. Kings among them have been J. J. Hill, Carnegie, Rockefeller, and their kind. They seldom advertise for they believe in the quiet fisherman. Before newspaper reporters know of it, great deals involving millions are closed. No one is asked to buy stock in anything. Not all have been on so large a scale or so successful, but many have been successful on a smaller scale. They have kept business in motion, made possible the

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# Managing the Interview

REV. ROY L. SMITH, D.D.

On the wall of a business office there appeared this motto:

"If you have nothing to do,  
Don't come in here to do it."

The minister is a constant sufferer from the well-intentioned visits of good people who have small appreciation of the value of his time.

For getting the largest results from the least time the following rules are vital in handling interviews:

1. Be the master of the interview from the start.
2. Make your caller spend his time profitably.
3. Do not give the impression of leisure.
4. Get the purpose of the visit as early as possible, answer questions immediately, dismiss with courtesy.

Visitors should be seen as soon as possible after their arrival. Every waiting moment puts the minister under obligations to the visitor and long waits develop irritation which must be handled carefully thus consuming more time.

It is a good thing to allow one caller to see another enter. This has the effect of accelerating his thinking. Although he may not have any scruples about wasting a preacher's time he will show consideration for the other visitor. It is always proper to tell a visitor that others are waiting.

It is always easier to dismiss oneself than to dismiss a visitor. Therefore many men find it of advantage to receive visitors outside their study. When the interview is finished they are at liberty to excuse themselves and return to their work. An inner and an outer office have special value for this purpose.

No pastor wants to give the impression to his people that he does not want to see them, but peddlers and agents are serious offenders as time wasters. One man makes it a habit to come from his inner office with a book or some papers in his hand as if he was in the midst of an important matter. It is a callous caller who can ignore this subtle suggestion. Another man keeps all chairs out of sight and receives his caller standing. If he decides that the interview merits more time he produces a chair from behind some filing cabinet for his visitor. He says that a caller standing has a better sense of the passage of time than one comfortably seated. Of course he is splendidly affable during the interview so that the lack of the chair is not construed as discourtesy.

Just over the head of a business man, on the wall behind him, appears this motto:

"Blessed is the Man  
Who Appreciates the Value  
Of Another Man's Time."

The caller can hardly miss seeing the motto although the business man never seems to be conscious of its presence because it is behind him. The caller is the only one conscious of its presence and the host is always gracious and hospitable.

It is perfectly proper for the minister to ask his caller to state his errand. This should be done as

early in the interview as possible. The most of the time lost is wasted in the preliminaries and the farewell. A secretary can ask a caller the purpose of his visit and state it as she introduces the caller, thus, "Mr. Jones want to see you about, etc." They are then ready to proceed without delay.

It is well to have a pile of work within easy reach and if a visitor is delaying his departure there is a nice suggestiveness about reaching for papers and sorting them through as if anxious to get other duties attended to.

A very busy pastor who usually has a long line of waiting callers writes that he finds it easy to dismiss callers by rising from his chair when he feels the interview is over and walking toward the door, talking all the time. He seems to assume that the visitor has terminated the interview himself and is waiting to be escorted to the door. The host always makes it a point to reach out and open the door himself. Placing one's hands on the arms of the chair as if about to rise has much the same effect.

Another pastor has trained his secretary to come in on a secret signal and remind him of certain work that is waiting, callers who have arrived, or other matters that give the impression of urgency. An ingenious secretary developed the plan of asking visitors to inform the pastor that certain urgent matters were waiting for his attention. "Please remind Dr. Blank when you go in that he is due at his meeting in just twenty minutes. He has forgotten it I am afraid." He is an inconsiderate one indeed who can ignore such a bit of information.

A certain pastor allotted himself just twenty minutes to an interview. His secretary was instructed to make a note of the time of beginning each interview. At the end of the twenty minutes she appears with some reminder. The clergyman has never looked at his watch, the visitor senses the interruption, the minister is enabled to close the matter and no one feels any affront.

The telephone is a wonderful time saver and can be just as efficient as a time consumer. It is usually ringing. It interrupts without mercy, frequently in the midst of the most concentrated thinking or studying. The wastage of mental effort and time is considerable.

It seems almost unnecessary to comment on the value of having the phone close at hand but a wide acquaintance with pastors' studios convinces the writer that many men can be helped by some of the following suggestions.

An "extension phone" should stand upon the study desk, making it unnecessary to arise when it rings. An "extension arm" will support it off the desk and allow it to be shoved back out of reach when not in use. The slight expense involved is money well invested when one considers the saving in time.

Hunting for telephone numbers consumes a



good deal of time. A glass top for the desk will allow a good sized telephone list to be inserted under the glass. A sheet of transparent celluloid purchased from an automobile repair shop will serve well. One preacher covered the drawer leaf of his desk with celluloid and inserted his phone list under this. A circular disc hung over the mouthpiece can be covered with names and numbers alphabetically arranged.

Who has not had the experience of being told, "Someone called while you were out but they did not give their name?" One's curiosity will not let him rest until he has decided who the unknown caller was. This is a simple little matter, but it wastes a great deal of time. One preacher's wife solved the problem by hanging a pad of paper beside her phone. When anyone calls for her husband she says, "Who is calling, please?" When told, she makes a note of all matters of importance in the conversation. Her husband goes immediately to this phone pad on his arrival at home. The afternoon's calls are before him with all necessary information. Only one call should be noted on a sheet to avoid confusion. Another pastor's wife has a slate ruled off in large squares and inserts one notation in a square.

In a busy office of a city church the following form is printed up and a pad left beside each phone:

Mr. \_\_\_\_\_ called about \_\_\_\_\_ o'clock  
He will call again \_\_\_\_\_. He asked you to call \_\_\_\_\_.  
He can be reached at \_\_\_\_\_ until \_\_\_\_\_.  
His message was \_\_\_\_\_  
\_\_\_\_\_

Persons receiving messages are instructed to

get all necessary information and leave the slip, filled out, on the desk of each worker in a little receptacle provided for that purpose. The same plan can be used for the home phone.

To dismiss a phone visitor is not always easy. One minister has learned to assume the leadership of the conversation when the business has been transacted and terminate the interview with some such sentence as, "I am glad you called me in this matter and I will see that it is cared for. I would be glad to visit longer but I have imposed upon your time long enough now and will let you go, so goodbye."

The secretary's phone and the pastor's phone are both on the same line in one church. When the pastor wishes to terminate a phone conversation he signals his secretary who lifts the receiver on her phone several times. This gives the caller the impression that some one is trying to get the line and the conversation is speedily closed.

Many pastors write that they have trained their people to call them outside of certain hours which are reserved for study. An announcement in the church calendar and statements from the pulpit help in this matter. Strictly business calls or those from outsiders can be handled by the secretary or pastor's wife and held until his study hours are over.

The telephone company can install a "one way phone" which allows messages to go out but none to come in. Sometimes this is an excellent device for a pastor's study. It is also possible to get keys, cutouts, etc. Consult your local telephone man. He can help you greatly.

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## A Religious Atmosphere

HILDA RICHMOND

An earnest young minister was confiding his difficulties to an older brother in the work. "My people come in on Sunday morning as if they had simply torn themselves from home duties, business cares and household encumbrances," he said. "They drop into the seats with an air that almost says aloud, 'I'm here and you ought to be thankful to see me. It was almost impossible for me to come, but I did it. Now go ahead and get through as quickly as possible.'" The older man listened patiently to the story of people coming late, watching the clock, sitting abstractedly as if their minds were miles from the sanctuary, and then he asked mildly, "Well, what have you done about it?"

"Done!" said the young minister explosively, "is there anything to be done? If I'd lecture them they'd simply shake the dust of their feet off against me." But the elderly brother soon assured him that a lecture was not what such a congregation needed, and then he proceeded to unfold some truths to that worried young preacher that ever after remained with him. To his great amazement he learned that he could and should do his best to educate, encourage, help and build

up his people in habits of calm, and of contemplation of God's truths, and orderly, thoughtful worship. He discovered that it was his privilege and duty to show the hurried and worried folks a "more excellent way." It was a great revelation to him and he lost no time in putting the suggestions into action to his great profit and the edification of his congregation.

Once we had a pastor who was not called a great preacher in the church or out of it, but he was a man who seemed to bring with him into the pulpit a religious atmosphere.

The fact was that through his efforts the whole congregation brought with them their share of the religious atmosphere. Beginning with the Saturday he instructed and suggested and persuaded until social affairs for Saturday night were laid aside, people shopped early in the day, the evening was given over to quiet and even the Sunday dinner was thought out and largely arranged on the last day of the week instead of the first. Women who had the Sunday dinner secure ceased to watch the clock and men who had had a quiet night's rest were able to get through the sermon thoughtfully, even if the preacher ran over ten



minutes. Even the young folks felt the influence of a quiet Saturday evening and willingly sat through the morning service. But that was not all. The Thursday night prayer meeting centered on family life and family problems quite often. Not only Saturday received consideration, but every day of the week.

Another minister found himself in charge of a flock where the people boasted of being progressive and up-to-date. The various organizations had good reports to give of their activities, the social life was all astir, the young people were full of enthusiasm but that air of worship and calm was absent. How could it be otherwise with this committee and that meeting between Sunday School and church, some organization taking half the Sunday School lesson period to plan a hike or a party, women giving out lists of eatables for which the congregation was to be solicited and all the other disturbances that so break in on the real purpose of morning and evening worship going on endlessly. He felt like crying out in the sanctuary, but his common sense restrained him. Without antagonizing a single soul he appointed a night when the church council met, and when people were encouraged to come and transact all legitimate business. Whispering and soliciting for cakes and chicken salad ceased, the lesson period was devoted to Bible teaching and even the music reached a higher level because more people gave attention to it.

Religious atmosphere does not mean deadly dullness or perfect indifference or dead calm, it is exactly the contrary. People are there for worship and instruction and inspiration. They are waiting, expectant, hushed and thoughtful. In such

an atmosphere truth lodges in minds, and wandering thoughts are drawn in and centered on the Gospel message. The congregation does not sleep, nor fidget, nor look bored. The sermon may be eloquent or a simple presentation of God's truth, but it finds way to the heart. God's Spirit searches out the lonely, the needy, the troubled and the burdened souls, and even the young people feel that they are in the presence of their Heavenly Father. Some people imagine that it takes the dim light of a great cathedral, the calm of a beautiful church, the unusual program of music or the words of a great preacher to shut out the world and bring people face to face with God on Sunday, but all those things, desirable as they are, may be absent and still the atmosphere be holy and reverent.

And in a large measure the minister is responsible for the conduct of his congregation. It is his privilege to calm and inspire them, so that the message may sink into good and honest hearts and abide there. It can not be done in a day or an hour. It is not done by announcing that a reformation is about to take place. Like the leaven in the loaf it must work quietly and slowly until the whole is leavened. It touches the whole of life, physical, mental, financial and spiritual. It makes men and women and children think that religion is the most important thing in the whole world, because it deals with happiness and success here and hereafter. Many congregations are unaware that they need it, and those who possess it could hardly tell when or how it was attained. But one thing is sure—it is essential to Christian growth and growth is the most desirable thing in any church or any life.

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## How I Came Back

F. J. BAYLIS

"I WAS NOT DISOBEDIENT UNTO THE HEAVENLY VISION"

*Introduction by the late John Wyburn, for years Superintendent of the Bowery Mission, and at his death Superintendent of the Water Street Mission, New York City.*

It has always been to me a matter of deep regret that I did not comply with the request of Frederic Baylis to give him a night's lodging on the first night I met him. He came to the Bowery Mission with a man who was a notorious fraud, and in compliance with S. H. Hadley's request, we had ceased helping him.

Some months later he came in one night and gave his heart and life to Jesus Christ. He had become a drunkard, getting down to the lowest level, but even in that condition and while an habitue of the dens along the Bowery, he still bore traces of refinement.

After his conversion we made him cashier of the Bowery restaurant where we were feeding thousands a day. At night he often led in the

Missions services; today, after an absence of years, his influence is still felt among the men of the Bowery.

What God has accomplished in and through the life of Frederic Baylis is nothing short of a miracle. His is the story of a man who has really "Come Back" from the toils of Satan, to a life of usefulness and great blessing.

John H. Wyburn,  
136 Water St., New York City.

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### HOW I CAME BACK

"I was not disobedient unto the heavenly vision"

Stretching in a long line that winds in and out, up and down the silent thoroughfare of Broadway, like a huge, crawling snake, heedless of the



biting wintry winds, careless of the snow and sleet, huddled together for warmth, stood a thousand units of misery, a thousand such as Maxim Gorki described as "Creatures who once were men." It was Fleischman's Famous Bread-line. Grace church clock chimed forth the hour of twelve. There was a shuffling of weary feet, for, at the last clang of the bell, the distribution of half a loaf of bread to each waiting outcast, commenced. I began to move up with the rest. Under my arm I carried a piece of sacking and half of the lid of an old barrel—these I had used to stand on during the long wait in order to protect my feet from the frozen snow and sleet.

I had been standing on this poor platform since nine o'clock, three long hours, fearful lest I should be away down the line and so jeopardize my chance for a mouthful of bread. My shrunken body shook with cold and my eyes had a look of fear lest those ahead of me should leave nothing for those behind. I got my half a loaf and crossed over to the Bowery, intending to crawl into some stale beer dive to get thawed out and stay if I could dodge the bouncer.

The East Side of New York was very much alive in those days. The days of the Lexow investigation committee; Dr. Parkhurst, the reformer; Steve Brodie, the bridge jumper, and Bob Fitzsimmons, with silk hat bowing his way down the Bowery, drawn by a spanking team, the champion prize fighter of the world. The days of Richard Croker and the Tammany Braves; the days of the building of Madison Square Garden and its genius, Stanford White; Bartholdi's statue put up by a friendly France. The days when 23rd Street was the uptown business street, and the Holland House, being erected on 5th Avenue and 30th Street, one of the show hotels of the town.

The days of the real Bowery, where hundreds of roisterers, careless of the fact that they were so many souls heading for eternity, jostled each other on the broad pavements. Eyes hot with pain and passion looked out from under brows furrowed by the ploughshares of evil. Dancers, singers, profligates, dope fiends, drunkards, Magdalens, roughs and toughs, all reeling, staggering, crying, laughing—and myself among them, and one of them.

I had not always been so. Brought up in the little Warwickshire town in England, Stratford-on-Avon, the birthplace of the immortal bard, William Shakespeare, I had a Christian father and mother, who surrounded me with the right influence—the influence born of a mother's love and a Christian father's example. It never leaves a man. Though he hardens his heart and crimson his hands, though he turns the whole world against him, even clamoring for his death, his mother's footsteps are heard along his prison corridor; mother's lips are pressed between the bars of his cell door. Mother sits beside him during the trial; mother begs his body after it has suffered the dread penalty of the law; mother buries it and mother waters the grave with her tears. There are two who never give a man up, God and his mother.

I was educated at the King of England's grammar school, where Shakespeare as a boy learned to read and write. I remember whenever any world celebrities came they visited the town and school. It meant a half holiday for the scholars and we wished they would come every day. Among some I remember were Henry Wadsworth Longfellow and General U. S. Grant, in the 70's, and many others came during my boyhood days.

Grown to manhood I came to America, the land of golden opportunities and promise. Like many a young fellow I got with the wrong crowd and learned to drink, which habit wound its tentacles around me like an octopus. Powerless in its unrelenting grasp I was utterly unable to quit. Its fatal allurements and illusions filled my brain. I lived in a world of unreality. I swallowed down all my personal belongings, and without a friend or a vestige of will-power, I was a soul adrift, flung hither and thither on life's tideway, a dismantled derelict at the mercy of every wind and current of desire.

In order to get whiskey I addressed envelopes at seventy-five cents a thousand at 39 Dey Street. Though my hand shook like that of a palsied man, I usually managed to get a thousand finished in the course of a day. At night I played as a supernumerary singer in the chorus with the DeRisike Brothers, Jean and Edward, at the Metropolitan, and also with Joseph Jefferson at Niblo's Garden in Rip Van Winkle. For these services I received fifty cents a night.

Thus, my booze money was for the time being assured, but this accursed thing which at last biteth like a serpent and stingeth like an adder, finally got me. My hand became too shaky for clerical work; my voice too husky for theatrical purposes. So, I found myself absolutely down and out carrying the "banner," a term describing the unenviable experience of walking the streets all night. Now, an out-and-out park bench habitue, dozing in Madison Square Park, or Union Square, often in Battery Park, until a policeman came along and hit me over the soles of my feet with his club and a cheery request "to get to H— out of here." Tramping from Battery to Harlem, and from Harlem to Battery, I worked the Missions under professions of conversion, while in reality only seeking the loaves and fishes in the shape of a bed and breakfast.

On this particular night with my half-a-loaf of bread I crossed the Bowery at Grand Street. At 105 was the old Mission, and on the windows were the words, "Bowery Mission, Welcome." I had often seen those words before, but on this night of nights they shone out like characters of shining gold.

The tune of the gospel song, "I've anchored my soul in the haven of rest," wafted out on the wintry air. I listened and looking at my rags and filth a sense of my lonely miserable condition stole over me. I went into the mission, and amid that rum-ruined, ragged, dirty, lawless crowd slunk into a seat.

The crowd that I witnessed this night consisted



of farm boys from Ohio and Illinois; weavers from Maine; mechanics from Pittsburgh; clerks, accountants, lawyers, doctors, ministers of the gospel, opium smokers, cocaine snuffers, whiskey fiends, all hungry, desperate; and I, with rum-burned stomach, one of them. I listened that night to the testimonies of men once lost and undone, now clothed and in their right mind. They told the thrilling story of how they were once drunkards, but how that night they were rejoicing in glorious freedom. John Wyburn, the superintendent, also told his story how he had drank down eleven bakeries and a brownstone house; told how God, for Christ's sake, had pardoned and set him free from the thrall of liquor. "I was no special pet of the Lord's," he said, "and what he has done for me he can do for others; any man who means real business can now be saved from a drunkard's grave and a drunkard's doom."

Then and there the blinding scales fell from my spiritual eyes. In a flash I saw my appalling need, and the glorious remedy. Memories of mother, of a Christian home, of father's example, and mother's prayers for her dear boy came back. I sprang to my feet and rushed forward. Then, just as the lightning shatters and shivers the royal oak, so the resistless energies of the Spirit of the living God shattered and broke the resistance of my guilty rebellious soul.

My chains fell off, my heart was free. Kindly hands were outstretched to aid me. That night I began a new life at the Bowery Mission. As at other rescue missions, they believe the best sort of a tract that can be put into the hands of a hungry man is a good, thick, meat sandwich.

Shortly after my conversion I had the superintending of the feeding of over a thousand men a day. If they had a nickel they paid; if not, it was given them. A bowl of coffee, hash and three slices of bread, or soup in place of hash. At the night services I told of my wonderful deliverance.

After eighteen months at Bowery Mission, a brother convert and myself went from camp to camp, among the miners, in the Rocky Mountains. telling of the great physician, Jesus Christ. While engaged in this work I took charge of Chase County, Southwest Nebraska, in the interest of the Methodist Church. I was the only preacher in the county, practically a cattle country, and for

two years went among the herdsmen, adopting the dress of the plainsman. I lived their life, slept with them, rounded up cattle with them, won their confidence and respect and was with them first, last and all the time. This earned for me the names "Cowboy Preacher" and "Sky Pilot." I built, through the help of the Master, the only church in Chase County at that time, and there it stands today in the thriving town of Imperial, the first Methodist Church.

In the early part of 1900, I entered the evangelistic field. Then I met and married a noble Christian wife, and entered the regular pastorate. After a four year theological conference course, I was ordained an elder in the Methodist Protestant Church. I have just been re-elected for the fourth year, State Traveling President, the highest position in the gift of the church.

In view of all that has been done for me by divine grace, I am sending out this story on its errand of love and mercy, with one purpose only, that it may give to some poor struggler in life's troubled sea, new hope and courage, as he realizes there is a cure, and only one, for sin, and it is the Christ Cure.

After John B. Gough's death his pastor read at a public meeting a prayer written in his diary. Every sentence is suggestive of how his great soul was torn during those seven years of drunkenness. Here is the prayer:

"Almighty God, if it be thy will that man should suffer, whatever seemeth good in thy sight impose upon me. Let the bread of sorrow be given me to eat.

"Take from me the friends of my confidence; let the cold hut of poverty be my dwelling place and the scourging hand of disease inflict its painful torments; let me sow in the whirlwind and let me reap in the storm. Let those have me in derision who are younger than I.

"Let the passing away of my welfare be like the fleeting of a cloud, and the shouts of my enemies like the rushing of mighty waters. When I anticipate good, let evil annoy me; when I look for light, let darkness be upon me. Let the terrors of death be ever before me. Do all this but save me, merciful God, save me from the fate of a drunkard."

To which I can say, with all my soul, Amen.

## Hard Work and Hoe-Cake

GEO. E. BURLINGAME

Dakota prairies which have never felt the plow-thrust yield rich harvests of wild hay year by year; but the live stock of America could not live on wild hay alone. Six-sevenths of the total crop of hay produced is the fruit of careful cultivation, and its value per ton is nearly twice that of the wild hay gathered without the labor of plowing and planting. The tropical island of Rarotonga in the Cook Islands sends annually to the markets of New Zealand shiploads of wild oranges; but the chief source for the world's supply of oranges is

the orchards planted and protected and cultivated by the ceaseless labor of man.

Nature justifies and rewards the plowman's adventure, the sower's investment, the reaper's ardor. Drought and blight and weevil and scale do indeed work occasionally to defeat the farmer's hopes and to frustrate his effort; but these calamities are abnormal and infrequent. The survival of civilization and the very life of the race are based on the elemental law that whatsoever a man soweth, that shall he also reap. He that



ploweth ought to plow in hope; and in the long run that hope is fully justified. Wild grass and wild oranges are not adequate for the support of the human race. If mankind will not work, neither can it eat. Tillage is an indispensable condition of fruitage.

The Christian ministry is governed by this immutable law of harvest; and the life of the Church is conditioned by the labor of those charged with its destinies. If there is to be a spiritual harvest there must first be plowing and sowing. If the soul of the minister is to rejoice over sinners won to Christ, and worldlings recovered to holy living and youth dedicated to the King's business, the minister's soul must first undergo the strain and travail of much weariness in the study, in the pulpit, in the "lanes and closes" (as McCheyne phrased it) of the people, and along the broad highway where the multitudes throng and press without hope and without God in the world. "He that tilleth his land shall have plenty of bread," Prov. 28:19. Hard work in the field puts hoe cake on the table.

God never promised his ministers an easy time. Laziness in a pastor is a mortal sin. Short working days bring a light harvest. Sermons prepared without travail in the preacher's soul precipitate no travail in the hearer's soul. Pastors who tire easily in their visitation are rewarded with a congregation which tires easily in its church-going. If springtime sun and April shower are able to dissuade the farmer from his plowing and planting

in season, autumn wind and October frost will look in vain for that farmer's ripened harvest; and if ill weather or inconvenient circumstances or alluring pastime dissuades the minister from his great work with human souls, the angels of God will wait long and vainly for occasions to rejoice over sinners led to repentance.

Work, hard work, constant work, careful work: this is an essential condition of a fruitful ministry. The minister should work in his library as diligently and definitely as does the university fellow on his thesis; he should work on his sermons and addresses as thoroughly as does the lawyer on his briefs; he should work as tirelessly at his visitation as does the salesman or collector; he should work as carefully on his tasks of administration as does a business executive, as conscientiously as does a factory supervisor: and such work will produce results. The extent of our investment determines the measure of our harvest. He that tilleth his land shall have plenty of bread. The minister cannot ignore this fundamental law of the universe without paying the penalty. Planting time without backache will bring upon him heartache at harvest time.

Paul, who was habitually in labors abundant, and who despised idleness, finds in the law of harvest both an encouragement and a challenge to the minister: "Whatsoever a man soweth, that shall he also reap . . . And let us not be weary in well-doing; for in due season we shall reap, if we faint not. So then, as we have opportunity, *let us work.*"

## How I Prepare My Sermons

### *Substance of a Talk Before A Ministers' Association*

REV. JAMES I. VANCE, D.D.

I fear they are not always prepared. A present-day preacher with a large congregation to look after and with ceaseless demands on his time from the outside, has precious little opportunity for preparation. Nevertheless, he must prepare his sermons, or he is doomed. No preacher can maintain his work on sermons shaken out of his sleeve. Hard as it is to find time, he must find it, even though he must steal it from sleep.

For the first ten years of my ministry, I wrote in full the morning sermon and read it "verbatim et literatim" to the people Sunday morning. It is amazing what a congregation will stand from a young minister. From the start my evening was extemporaneous, and it was quite an effort.

The attempt to run a double header of extemporaneous preaching on Sunday began when Mr. Moody came to Nashville to hold a meeting. It seemed to be a proceeding entirely too frosty to precede his coming with a manuscript sermon. The Sunday he was here made the same appeal to my sense of fitness, and the Sunday which followed. This made three weeks in succession that I had gotten along without crutches. The next Sunday I fell from grace and went back to idols. It was far from a success. There was no liberty. The people evidently liked far better the

extemporaneous sermon, even with its ragged sentences, and sometimes repetitions. The result was, I flung the manuscript away, and from that day to this have been emancipated. This does not mean that there has been less time put on the preparation of the sermon. There has been far more. But there has been emancipation from the bondage of canned ideas and cold storage phrases. There has been the chance, during the delivery of the sermon, for the Holy Spirit to thrust in with a new gleam of interpretation or an unpremeditated application of truth.

I am not referring to impromptu preaching. That is an insult to God and man, and he who depends upon the atmosphere of the occasion for his inspiration will speedily discover that his is a minus mood.

But I regard extemporaneous preaching as by far the most satisfactory. Next in value, it seems to me, is the manuscript when deftly handled. Poorer still is the memoriter, and poorest of all, the impromptu.

When a seminary student, there fell into my hands a book on extemporaneous preaching by Dr. Richard S. Storrs, and the suggestions set forth in that book have largely influenced my methods of preparation. There is kept, of course,



a book of texts and themes, and also a collection of clippings, and volumes of illustrations, but commentaries are used sparingly, and when at all to get the meaning of an obscure passage.

I try to select the text for Sunday morning's sermon Monday night, and let it soak in subconsciously until Tuesday morning, when a method of treatment will suggest itself. A full brief is made and laid aside until Friday. On Thursday morning the Sunday night sermon is prepared in the same way. Friday morning the Sunday morning brief is taken up and thought through. I try to get it in my system. Saturday morning Sunday night's sermon is handled in the same way. The line of thought is gone over fully in the mind again Saturday night and before the delivery. The result is that the sermon all the while is growing, and is never really completed until preached. It is never written out unless it is published, and is then dictated to the stenographer from notes. While not written out, the nature of this preparation is such that from the brief it is possible not only to recall the same line of thought, should the sermon be preached again, but almost the very language of the first delivery.

I have not found much comfort in preaching

old sermons, save on occasions away from home. My custom has been to make an honest effort to get up two new sermons each week. Perhaps the sermons would have been improved if instead of this method, time had been devoted to working over old sermons. Each man, however, it seems to me, must make his own method. It is a mistake to try to copy another man's style or way of doing things. Personality is one's greatest asset, and nowhere is it more of an asset than in the Gospel ministry. "To thine own self be true" should be in every preacher's creed.

Let a man be true to himself, and then 'et him work. There is no genius but hard work. I have never found it easy to prepare sermons. My first rule in sermon preparation is, work, my second is, work hard, the third is, keep on working. The amount of work put into a sermon measures its value. A sermon that costs a preacher nothing, gets nowhere. Sometimes a shallow effort may capture compliments from a shallow-pated constituency, but the tribute of a sermon is not what people may say about it, but the way they live. No sermon is of account that does not stir to action and shape conduct. A great sermon is one that gets itself incarnated.

## One Preacher's Unique Program

WILLIAM L. STIDGER

I have just returned from visiting a little town of 3,000 population. Last year every bank in that town, for one reason or another, closed its doors. It was a terrific blow to the town. The population, particularly the church population, began to retrench. They began to feel poor. They began to pull in on their contributions to the Lord's work.

But there was a young preacher, R. C. White in a Methodist Church there who saw that the only salvation for the church life of that town was to do something to take the town's mind from its own despondency, and its slump complex. When I heard that modest, quiet fellow tell his remarkable story I blushed with shame to think of what little things I have allowed to discourage me.

### A Lyceum Course

Here is the first thing he did. He decided on a Lyceum Course for the town. Lyceum Courses have always failed out here; always come out, at the end of the year with a loss.

"What? Put on a Lyceum Course in a town where all the banks have gone to the wall this very year? Even in good financial years Lyceum Courses and Chautauquas have failed?" said the pessimists.

Says Dr. Wiggam: "An Optimist is a man who thinks that he can take a sow's ear and make a silk purse out of it by deep breathing. A pessimist is a man, who when confronted with a choice of two evils takes them both."

White was neither. He realized that the town was in a slump. He realized that it had to be

taken out of that slump. He knew that it ought to be made to think of something besides itself. Therefore he planned a high class Lyceum.

Every number of his course was a lecture. There were five of them.

"Now we know he's crazy!" said the pessimists. "A Lecture Course without a single entertainment feature or musical event. He'll fail and he'll fail as badly as did the banks. We can't pay for a lecture course. We're too poor!"

But White didn't fail. This young Methodist parson literally helped that town take itself by its own boot-straps and lift itself out of its despondency.

Every month from November to March he has had a lecture for two years. He crowded his church full to its limits. The course paid and it made money. It is a glorious example of a preacher in a small town rousing a "Main Street" from its intellectual lethargy; giving it an International Mind, and a world-wide view point; and in so doing, giving it a hopeful and a cheerful heart again. He has taught that town that it can support a Lecture Course!

### A Once-a-Month Community Gathering

In addition to this Lecture Course this daring fellow, not dismayed by the slump planned something to lift the whole town out of itself by holding a once a month "Community Get-to-gether."

One of these gatherings is a banquet for the Commercial Clubs of the town. He gets every Commercial Club in the city to attend this dinner. This is the only case of its kind that I know of in town or city in America. Well might some city



pastor follow his example. Each noon-day Lunch Club lives unto itself, but this young country-town preacher brought them together and has broken down prejudices of long standing and made them realize a community spirit that is inspiring to me as I see it at work.

A second type of community gathering that he engineers is that of a Masonic Dinner once a year. He brings a Masonic Glee Club from a neighboring city, gives them a dinner and then invites the Masons of the little town to his church as guests of honor. They pack the church and have a wholesome, and happy evening together. He does the same thing with the Odd Fellows Organization and other Fraternal lodges.

Mark you, this is not done on Sunday night when it will interfere with the services of other churches, but it is done on a week night and does not arouse the enmity of his fellow pastors.

A third type of community gathering is a dinner for all of the school teachers in the town and county. They are all invited to a special dinner, and the group that would not even get acquainted with itself, is given a community spirit because of these gatherings.

A fourth type of community dinner is a dinner for all of the city officials and their families. He thus links the church up with the commercial clubs, with the Teachers and School System, with the Fraternal organizations of his little town, and with the municipal authorities.

But he does even a wiser thing than these than I have mentioned in his Fall Festival, organized to link the farmers of his rural community with the church.

#### The Fall Festival

This chap is not content with lifting his own immediate town out of its slump, giving it an International Mind, and a World-wide viewpoint, generating a Community Consciousness, but he reaches out into the surrounding country which is peopled largely by farmers; a part of his possible constituency and he makes them feel that the church is their friend.

He was in the midst of this Annual Fall Festival when I was there. The back part of the church was loaded with corn, wheat, great red Missouri apples, canned fruits, jellies, jars by hundreds, jars and glasses of the most luscious looking eatables; all flanked by cakes, pies, and bread that would make a full-fed millionaire in his city club ravenously hungry if he could take a peek into that room, as I did.

"The aim of our Fall Festival is primarily to instill a community spirit among the farmers of this county. I want them not only to feel like a compact group with community interests, but I want them to know that the church is their friend," said this young churchman.

"The second aim of the Fall Festival is to encourage the pride of workmanship in rural communities, just as they do in cities. If we have this festival from year to year, women will have something to look forward to in an annual display of their craft in jelly-making, bread-baking, and canning. Pride of workmanship is always productive of spiritual power because it gives a new

valuation to personality. Everything we can do to give the country woman a new pride in her own powers, her own art, her own station in life, is a spiritual boost to her soul. Farmers and their wives look forward to this Annual Fall Festival with eager anticipation."

Prizes are given for each type of entry. They are cash prizes. Half of the products that come in for this Fall Festival, when they are sold, goes to the church, and the other half of the money from the sale of the exhibits goes to the exhibitor. This makes it possible to finance this Fall Festival and to make a little profit for the church to carry on its community service program. At the same time it gives a feeling of unity to the farmers of the county and an added interest in the church.

When I visited this little country church the spirit of enthusiasm was in the air. Farmers talked with me about the coming Fall Festival in the church. Great burly fellows, with the scent of wood-fires on their clothes, and the tan of the sun on their cheeks, spoke with pride of the Fall Festival. "I tell you, Doctor, that young preacher has made us feel as if we are somebody!"

Then I answered them: "Don't say another word. You have said enough. You have paid your preacher the highest compliment. When a preacher can come into a community that is in a slump, a community that has been stripped to the bone financially, and can lift that community up out of its despondency, and 'make us feel as if we are somebody!' he is accomplishing the task that every preacher ought to be about in every community in America!"

"That young preacher has made us feel as if we are somebody!" Hurrah for R. C. White. May his tribe increase! We can all learn from him and his kind!

## A Day in the Soul of Our Lord

(Continued from page 556)

The Baptist's question indeed is full of difficulty as every question ought to be full of difficulty, poignant, personal; but there is no ultimate cowardice, no cringing before the face of life. "Art thou he that should come, or look we for another?" It is as though the brave man had said, "I may be wrong in the date, but I am not wrong in the insight. Thou mayst not be the Messiah. Well, that is a disappointment; but it only means that the Messiah is still coming. It may be that mine eyes have not beheld Him. Very well, then we shall look for him. I may be wrong as to the date and the circumstances. I am not wrong in my apprehension of God's inevitable disclosure of himself." I say, it must have helped our Lord to be himself, to find that, in this ultimate heroism face to face with life, he was not alone. Still, it set our Lord a-thinking, and we learn from this chapter the general line that his thoughts took.

He publicly took his stand with the Baptist. It is as though he had said: "This John belongs to a deathless order. You slay him: another rises in



his place." Whereupon his mind traveled over the long history of God's providence, of those amazing men who in the unique history of Israel were doomed to maintain an undying protest against things as they are in the name of some loftier way of conceiving life. As in the Emmaus story, he saw himself in the long line of that great succession, and found himself ready, if such were God's will, to go down with the great believers, rather than to survive ignobly on the lower plane.

Thereafter we read: "Jesus answered and said: 'I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent and didst reveal them unto babes. Yea, Father, for so it seemed good in thy sight.'" "At that time Jesus answered." "Answered" what? Answered the low suggestion which offers itself to us in the critical hours of life, the innuendo and insinuation which come with every disheartened view of things, proposing to us that we should cease to protest and believe, that we should in fact surrender God, and be happy as the beasts of the field are happy, and as men might be happy if they could only cease to think and to feel, if they could only abandon faith and hope and love.

Jesus answered that low voice in the only way in which it can be answered; he lifted up his eyes to heaven and said, "Father!"

\* \* \*

Once upon a time the disciples came to him and said: "Lord, teach us to pray." Doubtless they had seen their Master praying. They had observed how, many a time when his brow was furrowed with care and his eyes looked heavy and far-away, and when for the time being a certain gaiety had gone out of his voice, he was wont to go away by himself. Perhaps in their curiosity they had followed him and had seen him on his knees with his head bowed. And they had hurried away, as we all hurry away, knowing in some dim way that we must not look upon the nakedness of another's soul.

But when Jesus had come back after such an interval, they had seen his brow with all the wrinkles smoothed away, his eyes once again interested and eager, and in his voice something at any rate which passed for gaiety and was as good.

One day they asked him how it happened; "Lord, teach us to pray," they said; and to them he answered, "When ye pray, say, 'Our Father!'" To which they might have replied, "Ah yes, Lord, but that is what we call begging the question, That is what the pundits call 'the fallacy of *petitio principii*.'" You tell us to say, "Our Father." But Lord, that is just our difficulty. Perhaps at such moments we don't feel "Our Father. To whom in effect our Lord says: "When ye pray say, "Our Father." Say it not only when you feel it; say it still more when you don't feel it; say it until you feel it. It hath been said by men of old: "Thou shalt smite the iron when it is hot," but I say unto thee, Thou shalt smite the iron until it is hot. When ye pray, when ye are in

distress, when your spirit is balancing itself upon the dizzy edge between two fundamental alternatives, when your very soul is at stake, settle the matter and say, Father. For this is the victory over the world, to say, 'Father, I thank Thee'."

\* \* \*

The struggle being ended in the soul of Jesus, the principalities and powers which control and govern this dark world having been once more overcome by his mighty faith, his soul having sailed again into a place of sunlight and quietness, so that when he spoke there was not a trace of anger or that impatience which comes with short and superficial views—Jesus looked round about him and there he saw something which completed his happiness.

He saw the great company of impotent folk, of blind and halt and withered, who were waiting, who are always everywhere waiting, for some recognition from the side of God. He looked upon that crowd; and here and there he saw a face with sorrow behind it; he saw the simple ones, those whom life in various ways had bruised or humbled or insulted, weary, heavy-laden ones. With his eye he singled them out as though he were calling them by name: "Come unto me, all ye that labor and are heavy-laden and I will give you rest." Whereupon it was with him as when, in the wilderness, the Devil left him for a season, and angels came and ministered unto him!

\* \* \*

That too, is our task, and it is the way of our real happiness; never for one moment to doubt that there is an immense company everywhere waiting for some authentic sign—against the dreary arguments of life and circumstance and death—that they are not orphans and fatherless, blown about like unregarded leaves, but are known to God and are dear to him.

### GLIMPSES OF WASHINGTON

Washington had never any leisure to learn Latin or Greek, or even French. His object was to make a living. He kept no journal of his youth. He never desired to become a "great man," but he was resolved to be an honest one, and to maintain himself. At one moment he thought of going into the navy, but his mother opposed it. She said it was a "bad scheme," and she kept him at home to become the founder of the republic. The warrant for making him a midshipman was already signed, when she interfered so happily for all. She would not part with her eldest son, the stay of the family. She feared to expose him to the temptations and dangers of a naval life. A mother's love saved him to his country. Forty-two years afterward, in 1787, he could still write to her and subscribe himself, "I am, honored madam, your most dutiful and affectionate son, G. Washington."

If a man makes an ass of himself he can't blame others for riding him.

He does not live who does not love.

There are live wires and lively wires; the first pass their current into dead wires; the second only curl up.





# The Expositor

## Editorial Confidences

Restricting *Expositor* subscriptions to ministers has many attractive features, else we would not continue doing it. But when such an enjoyable and educational feature as was recently run by the *Continent* comes to our attention we are forced to realize that the limits such a policy places upon us are binding. The advantages must also be large to fully remunerate us for our inability to deal directly with the man in the pew as well as the man in the pulpit. We believe they are. However our eye is caught and our interest keenly aroused by the *Continent's* "Summer Sermon Series" and the letters received by the *Continent*, largely from the laity, in reply to that series.

Should that old and time-worn claim that the church-going man and woman don't know what they really want from the pulpit or that they don't know what they need, come to mind while reading this, be not overly concerned. If the letters printed by the *Continent*, and that host of letters unprinted, furnish any basis upon which to make judgment on such a question, there is little room for doubt as to the sermons folks not only need, but want, knowing the need.

Briefly, the *Continent* printed eleven sermons from Presbyterian preachers all over the globe. They were printed anonymously. Prizes were offered for letters from readers expressing their choice of the series and the reasons for the choice. The sermon titles were: 1. Vestment for Day; 2. The Decisive Crisis in Human Destiny. 3. Religion and a Soul. 4. The Teacher. 5. Life That Was Light. 6. The Great Determiner. 7. Grace Sufficient. 8. Into the Hand of God. 9. Highways of Salvation. 10. The Individual and the Church. 11. Scarlet and White. By long odds the sermons of the greater choice were Highways of Salvation, Grace Sufficient, Into the Hands of God, and Scarlet and White. Such are the titles which made the greatest appeal and received the most unrestrained welcome by the readers.

We do not have complete returns showing which sermon was the most welcome or how one compared with another. It would be interesting to know just how the vote was polled and how the final records stand. However, judging solely by the letters published in the *Continent*, "Highways of Salvation" was a general favorite; "Three Gates On a Side" furnishes a wonderful text for a sermon on Tolerance. In a day when intolerance of one type or another is so rampant everywhere there is hope to be found in the vote cast by *Continent* readers. They indicate unquestionably,

the personal convictions of the pew when they make a sermon on Tolerance their first choice.

Of course we do not lose sight of the fact that those who read the sermons are *Continent* subscribers and church members. They are already in the church. But their letters ring with appreciation for the good old gospel message and should evidence the fact to the questioner that even church members want the straight doctrines of salvation, sin and atonement preached to them. Were it not so the letters and excerpts from their letters, published in *Continent* columns would not have been so freighted with such expressions as these, "the key-note of this sermon (the reader's choice) is Faith," "It stirs the unchristian with a longing to know God," writes another. "He deals squarely with the essential doctrine of Salvation." "It magnifies the exceeding sinfulness of sin." "He stiffens my faith in the divine plan of atonement." "Toward the simple Gospel message which alone is soul satisfying." "Less of an attempt to display individual intellectuality and more of the spirit of the Master." "It proclaims that sin entices and then damns." "It is evangelistic." "There is no smoothing over the fact of sin."

Regardless of how we may feel on the question of "what does the pew want from the pulpit," such a series and its resultant letters should be highly educational and constructive if earnestly studied by the preacher. With all its variety of re-action, as wide as human nature itself, the fact remains for our joy and peace of mind that the old story still holds, still satisfies and is still wanted, and that that pulpit from which the old truths are yet proclaimed is the pulpit which will stand before both man and God when other pulpits are slipping quietly and unnoticed into oblivion.—J. M. R.

### A PRINCIPLE IN AMUSEMENT

What doubtful social practices exist in your town? How can you help to improve your town's social life? What responsibilities has the church for the community's play?

The question of amusement is always timely. Amusements should always be avoided when they are associated with any great evil institution. The people of Israel played before the golden calf. Their play was associated with the evil institution of idolatry. Paul said that he could eat meat offered to idols, for he regarded an idol as nothing, and it would not, therefore, injure him. He had a right to eat, but he had a higher right which was



the right to give up his personal right for the good of the weaker brother. He therefore determined to surrender this right for the higher right of self-denial.

The late Rev. Dr. Maltbie Babcock, was once invited to a social gathering on Saturday evening. He replied: "You see, I am a preacher. I must keep myself in an antiseptic condition for tomorrow's work. I must not allow the edge of my spiritual sympathies to be dulled by worldly things, for it is my business to preach to living men, and I may at any moment be called to minister to the dying." It should be the business not alone of ministers but of all Christians to keep themselves in a condition to serve the living or the dying. If we cannot do this and indulge in certain forms of amusement, there is but one thing left for us to do—cut out the amusement.

There are certain amusements that in themselves are vicious. Some people find amusement in being cruel—bull-fighting, teasing animals and teasing people—in singing evil songs, in giving way to passion, in gambling. With these the Christian is not troubled; he has settled permanently all questions concerning them. The staggering difficulty in this amusement-dizzy age of ours is to choose the best from among the things that are good, or perhaps, not bad. I have just so many years to live and just so much to do and I cannot afford to waste my time or energy on a thing in itself good if I might be doing something better.

A man who was seeking to become a Christian bemoaned the lot that would come to him if he gave himself to Christ. "I shall have to give up so much!" he said. "There are many things I can do now that I cannot do then," "But," said a Christian brother, "there are many things that you cannot do now? You cannot eat mud or drink it." "No," replied the man; "but I do not want to do a thing like that." "That's just it," was the reply. "And when you become a thorough-going Christian, all sin will be distasteful to you. You will not want to commit it."

### MISSIONS AND SOCIAL WELFARE

All mission work is social welfare work. Social progress depends largely on education, and missionaries the world over have been great educators. Social progress depends largely on industry, and missions have given the industrial stimulus that has brought great economic benefits to the natives of many lands. Social progress depends largely on democracy, and missionaries everywhere have elevated or leveled castes and brought to men a sense of brotherhood. Vengeance and injustice are found in heathen lands; missions have established the golden rule as an ideal and have taught the square deal mingled with mercy. Missions have created new literatures and vitalized old ones. The Bible has been translated into nearly every language. Windows have been opened, visions given. Savage customs, cannibalism, coarseness and sin have been overcome by the power of Christian example. Cruelties have been modified, and whole peoples given new ideas. The great work of medical missions is social service

at its best, just as are the educational missions and the agricultural missions. Think of the ministry of nurses in heathen lands. A missionary from India testifies that he can tell the Christian villages when he views them at a distance even from the car windows. The houses are better, streets cleaner, the people better dressed and more comfortable.

When a missionary goes among the wild men of the jungle the first thing that occurs to him to offer is a hair cut and a bath, and so soap and razors and bathtubs are naturally introduced into the jungle. Again, in higher civilization, when the people are beginning to have a sense of time, but no timepieces, their eyes are delighted with the watches in the pockets of the missionaries and they beg the Americans to send to their land for such watches for them.

The apple was introduced into North Japan by Bishop Harris, who carried out the first tree and planted it. Grain was first cultivated in Nyassaland by missionaries. Coffee was given to Central Africa by a Scotch missionary. India rubber was discovered by a missionary. Wherever one journeys over the world, he may travel in American automobiles or motorcycles, sew on American sewing-machines by light furnished by Standard Oil, photograph the strange scenes with an American Kodak and spend his evenings seeing American moving pictures. And most of these were suggested by the missionary.

The missionary, whether he plans to do so or not, naturally takes the symbols of his own civilization to "icy mountains" or "golden strands;" so cash registers stare at one in Bombay, American typewriters click in Uganda, and plows (the "machines-that-do-the-work-of-ten-wives," as they call them) look familiar in the fields of India. Social service—the whole work of missions is Christian social service, and this is done best when it is also saving service.

### RUSSELL HERMAN CONWELL

There has recently passed from earth a man whose face had been seen, and whose voice had been heard, by more people than those of any other citizen of the United States. Millions of persons had crowded into his audiences, had heard him preach and lecture. At any Chautauqua Assembly anywhere in the land Dr. Russell H. Conwell could draw one of the largest audiences of the season.

Of him, Mr. John Wanamaker once wrote: "As a student, schoolmaster, lawyer, preacher, organizer, thinker and writer, lecturer, educator, diplomat and leader of men, he has made his mark on his city and state and the times in which he lived. A man dies, but his good work lives. Russell H. Conwell's ideas, ideals, and enthusiasms have inspired tens of thousands of lives."

Dr. Conwell is most widely known because of his famous lecture, "Acres of Diamonds." Months ago we saw the notice in the daily papers that Dr. Conwell had just delivered "Acres of Diamonds" for the 6,000th time. It has reached to over 150 more repetitions since then. We have heard this lecture at least a half-a-dozen times.



It was as interesting, though not as novel, the last time as the first. It grew with the years as every true sermon should. New occurrences continually furnished the lecturer with new illustrations of his subject. The unchanged theme constantly appealed to the mass of humanity, to the "common man," for it was the value of the commonplace, the opportunities of everyday life. Or to quote the words of Longfellow:

"That is best which lieth nearest;

Shape from that thy work of art."

Of course, back of theme and illustration lay the wonderful personality of Dr. Conwell, his earnestness and sanity and enthusiasm.

Russell Herman Conwell was born February 15, 1843, the son of a poor farmer in the hill-country of Massachusetts. Educated at Wilbraham Academy and afterward Yale. Went into the Union army in the Civil War as captain, came out at the end of the war a lieutenant-colonel. Became European correspondent of the New York Tribune and Boston Traveler. Studied law and became a lawyer in Boston. Ordained a minister in 1879. Chautauqua lecturer to the United States for the rest of his life.

There it is in a paragraph. But what a variety of experiences it covers. No wonder he knew the thoughts and opportunities of the common man.

As a minister he built up a great church in Philadelphia, Temple Baptist Church.

As an educator he has founded a university which started as an evening class for some young working men who wanted more education to fit them for better work. The city of Philadelphia in 1884 had no evening schools, so Mr. Conwell endeavored to supply the lack. Hence, technical, vocational, and professional schools came first. Other departments were added as called for, until Temple University was authorized to confer degrees by the state of Pennsylvania.

Then two hospitals were added to this group of enterprises. And Dr. Conwell was the moving spirit of all. "A great man has fallen this day in Israel."

## Preachers and Preaching

### MEMORITOR PREACHING

A method, close of kin to the manuscript plan, is the memoritor. This method has most of the advantages and nearly all of the disadvantages of the manuscript method. The material for the sermon is gathered and arranged in the same way. Then, once it is written down, it is slavishly memorized. If the memory slips a cog in the delivery of the sermon the preacher is in a serious danger of being lost in the woods until he "hits the trail" again. A preacher-friend of mine in Illinois used this method. He assured me that a man must be in perfect condition to use it. If he were out of sorts physically or mentally, he could not trust his memoritor method, and would be compelled to read his sermon entire from paper.

In a sense he has the use of his body, hands and eyes, but in a very limited sense. In the large sense he does not swing free. He might be called

"wall-eyed." His method is to gaze in an unseeing way at the walls or ceiling. Should he look into the eyes of his hearers he may see something that would cause him to "forget his piece," and if he does that he is likely to be swamped. A few of our really great preachers use this method to a degree, but I would not recommend it to young preachers.—*Rev. G. C. Wilding.*

### ADVANTAGES OF EXTEMPORE PREACHING

To make this plan a success the preacher needs to study more than he does for other methods. He should read widely on the subject of the forthcoming sermon before he puts a pen to paper. Let him write all that he desires to. Instead of lengthy quotations he gathers the substance of what great men have said. When he is full of his subject, let him write an outline of his sermon. For an hour or two before preaching he walks his mind over the course he is to pursue in preaching, as a race-horse is walked over the track where the race is soon to take place. By the time the church bell rings he is full to the brim of his theme, and as eager for his pulpit as the athlete for the arena, or the well-trained horse for the race. This method is abused by lazy preachers, who make only slight, surface preparation, and trust to their emotions or the occasion to float them over the bar. They trust to the Lord to fill their mouths, and he fills them with wind, as they richly deserve.

The extempore method in the pulpit has many advantages. The speaker stands erect, in a natural position. The extempore preacher has his body at free and flexible command, his arms and hands are his to use in gesture and movement as he will. And he has the largest possible use of his eyes. This means a great deal in the delivering of a sermon. He sees in the faces of his congregation when he "strikes oil," and this harmonizes with his own inner sense of victory. The glowing faces and shining eyes before him are set on fire, and under this inspiration he swings clear and has the glorious liberty of "thinking on his legs" much better thoughts than came to him in his study.—*Rev. G. C. Wilding.*

### MANUSCRIPT PREACHING

A good many years ago, in a ministers' meeting in the Ohio Valley, I heard an old minister say, "If you want to build a fire in your study stove you may use a lot of paper; but if you want to build a fire in your pulpit, don't use any paper." A few rare men who used their manuscripts in the pulpit, and read closely, produced marvelous results. Those awful sermons of Jonathan Edwards, that shook New England like a moral earthquake, were read closely from manuscripts.—*Rev. G. C. Wilding.*

### THE IDEAL SERMON

Mr. Durant, the founder of Wellesley College, was a lawyer, but on the death of a son gave up his life to philanthropic efforts. Miss Freeman wrote home as follows:

"Mr. Durant preached today. If only you could have heard him all of you! It seems as if some strange thing had happened, and we must speak and walk softly—as when some one has died.



There was an atmosphere of sacredness about it all. It is enough to break one's heart to see his grand white head among those hundreds of girls, and hear him plead with them for "noble, white, unselfish womanhood;" to hear him tell of his hope and happiness in them, and his longing that "the blood of Jesus Christ should cleanse them from all sin." That was his text. I never heard anything quite like it for clear logic and tender appeal. This is the second time he has preached."

### A RULE FOR PREACHERS

Among the many rules and principles laid down for preachers and preaching we think that the old negro preacher should have high place. Being asked how he preaped and delivered his sermons, he replied: "Fust, I gib the purliminaries, den I expounderate, den I illustrufy, an' finally I make the 'rousement.'" Many preachers seem to fall down on the last point. The "purliminaries" are well set up, and the sermon is admirably "expounderated and illustrified," but there are no "rousements," nothing to grip the conscience and life, nothing to tie up what has been said to the hearers' conditions and needs. That is a poor sermon in which the preacher omits to "make the 'rousement.'"

### GOOD ALSO FOR PREACHERS

The following advertisement of a church in Peekskill for a Sunday School teacher is also a capital bill of particulars for both prospective and seasoned preachers:

"One who really believes in the truths of the Bible.

"One who has had a vision of the Master, and has felt the call to service.

"One who has convictions, and not impressions only.

"One who realizes the urgent need of the young folks in their fight for culture and character, and will engage, with them, in the battle.

"One who can smile under criticism, who can carry on when others fail, who can look beyond and wait.

"One who is willing to make sacrifices of his time and of his inclinations that others may be benefited; one who is thus willing to repay part of the debt he owes others who taught him in the years gone by.

"For such service what shall be the reward? Hard work? Lack of appreciation? Hours of discouragement? Unmerited criticism? Yes, all these and more, but in the end victory, and for every honest effort the Master's commendation, 'Well done, good and faithful servant!'"

### PLATFORM NOT PULPIT

In looking over a list of topics of sermons delivered in a certain church some time ago, we found the following: "Babyland," "That Impres-sible Boy," "This Side of Sweet Sixteen," "The Other Side of It," "The Matrimonial Outlook," "The Model Husband," "Mother-in-Law and Her Trials." There were others of a similar character. Now, we do not know what the nature of these sermons was. They may have contained good

advice—undoubtedly did. But is there any real need for sensational subjects like these in the pulpit? The devout man of God need never lack for themes. The old Gospel of Christ can furnish him with everything he needs. Be assured, pastors, that the one lured to your church by the announcement of a sensational subject will not be long in detecting your trick, and will go away dissatisfied.

### AN EDITOR GOES TO CHURCH

We have become layman enough to get some idea as to what the man in the pew hungers for when he goes to church. First of all he wants an atmosphere very different from that of the hurly-burly of ordinary life. He wants to leave stocks and prices outside the vestibule and find, within, the sense of Him who is behind and in and through all things. He wants that which is time-less. He would see the real and lasting interests of life in the refreshing light cast on them by Jesus Christ. It is not shrewd comment on what goes on in the world that will feed him, but the ideals of the noblest men and the noblest Man. We went to a Baptist church the other day where a young man talked on the demands of brotherhood. He took for his text Jesus' words, "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Brotherhood, reconciliation with a brother, is the way to God. The gift at the altar is ecclesiasticism, whether creed or rite or ritual. Jesus put something very different first. The Presbyterians had just ended their General Assembly at Columbus. The Assembly had put its gift, its dogma, first. But, alas, not all the people who make such mistakes are in the Presbyterian Church. Unhappily, he owned, there were some among the Baptists.

The sermon came to its point of thrill with the solemn piling up of such evangelical words as, "He that doth not love his brother whom he hath seen, how can he love God, whom he hath not seen?" "By this shall all men know that ye are my disciples, that ye have love, one to another"—words as moving as the words of the institution of the Supper of our Lord. Then we stood and sang:

When thy heart with joy o'erflowing  
Sings a thankful prayer,  
In thy joy, oh let thy brother  
With thee share.  
Share with him thy bread of blessing  
Sorrow's burden share.  
When thy heart enfolds a brother,  
God is there.

The man in the pew in front of us brushed the water from his cheeks. Once more we heard the Gospel. Once more we had been to church.—*Editorial in Christian Work.*

When a man goes to church he usually gets what he goes after. You can find God in any service if the heart-hunger for him is in the soul. God will not disappoint you.—*Methodist Protestant.*



## GREAT PREACHING

In regard to the best qualities of preaching, it may be said that "now abideth these three: faith, hope and love, but the greatest of these is love." Nothing under heaven is so eloquent as love. The preacher's heart, burning with love for the Crucified and his fellow men, kindles his lips, and the baptism of the highest form of genuine pulpit eloquence comes in a "tongue of fire." The most effective achievements of the pulpit are reached when the preacher has received the fullest baptism of love, and when all thought is swallowed up in the glory that surrounds the Cross of Calvary. An earnest preacher may atone for the lack of great talents or great scholarship, or the graces of elocution, by the momentum of his intense convictions of the truth and his intense yearning for the salvation of souls.

### A LAYMAN SAID THIS

Once I heard a preacher criticise a layman for being too intense in his religious life. Is the weakness of the church today intensity or complacency? In Holy Writ we are exhorted to be "fervent in spirit" and the Greek word translated "fervent" means "boiling." This reminds me that a prominent Chinese convert asked if all Christians in America had the burning heart. I challenge the genuineness of the "God call" of any man to preach the Gospel of Jesus who has not the burning heart. There was a time when Jehovah said, "I will make the words I put in thy mouth fire." Is there no sin today? Or has Jehovah changed? —*Edmond H. Brown.*

### ALWAYS PREACH YOUR BEST

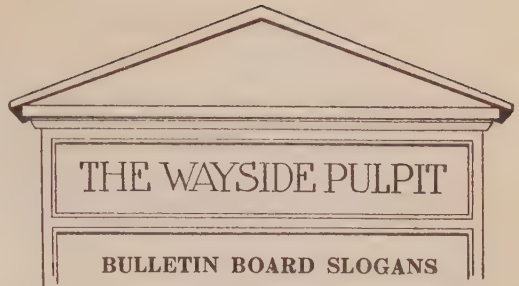
Do not allow a rainy day or a small congregation to keep you from giving the message you have prepared.

The size of the audience may be disappointing to the preacher, but the preacher should not be a disappointment to the audience. To substitute something else for the prepared discourse because few people are present is unworthy of a minister of Jesus Christ. The preacher who substitutes when few are present on unfavorable days, will soon discover that the few will learn to stay at home on good days without sending substitutes. The minister who does not always do his best will not deserve the best. If we undervalue the few, we shall not reach the many.—*Rev. W. H. Baylor.*

### MAXIMS

Dr. Russell H. Conwell once published a little book of advice for public speakers. Here are a few of his maxims:

- Enthusiasm invites enthusiasm.
- Clear-cut articulation is the charm of eloquence.
- Be absolutely truthful and scrupulously clear.
- Use illustrations that illustrate.
- Be intensely in earnest.
- To Dr. Conwell's maxims we would add another well-known, but little practiced piece of advice: Be sure of your facts.
- Verify your references.



There are no detour signs along the straight and narrow way.

The law of the Lord reveals its perfection in its conversion of the most wayward souls.

The devil offers a prize for trespassing and hunting on his premises.

Life, not logic, reveals God.

Work, not worry, is the expression of our faith.

Trust in God and put up a hard fight.

Jesus attended church. "As his custom was, he went into the synagogue on the Sabbath Day."

Don't be neutral toward the church. She has too much that is fine and needed for a true life.

To love is to live.

Only soft men hunt soft jobs.

The foolishness of preaching is not synonymous with fools preaching foolishness.

When one sells principle for popularity he is bankrupt.

Success always comes as a conquest, not as a bequest.

Nearly always the man who has an exalted opinion of himself is a poor judge of human nature.

Boy—a young person who shouldn't do the things his father did at that age.

Don't slow up to listen to the wails of the trailers.

Live your best and act your best and think your best today, for today is the sure preparation for tomorrow and all the other tomorrows that follow.

Let us stop using men to make money and use money to make better men.

The old-time religion is too good for many folks.

When one gives himself to the Lord all lesser giving becomes easy.

There is no eloquence so great as the simple statement of the simple truth.

Church attendance and worship ought to be identical but sometimes they are not.

If there is no sorrow for sin there is no joy in salvation.

The sinner has mortgaged his heavenly mansion to Satan.

Wild oats thrive in religious drought.

Who rises from his prayer a better man, his prayer is answered.

Cash, courage, and conviction constitute a commendable combination.

Bringing in the sheaves is the privilege only of those who have gone forth bearing precious seed.

The Lord also requires cash to do business.

The real Christian never flinches when the world pinches.

Every law is unjust to the man it is designed to restrain.



## Preacher and Promotor

(Continued from page 559)

building of great enterprises, as well as the building of our churches. Ministers must always deal with them. It would be worth much to the churches if all ministers were required to spend at least six months in the service of some real, live, active business corporation. Such an experience would double his real worth to the world in the service of Christ and his church.

Some denominations are very strict in the requirements of their ministers. The most numerous denomination in America will not ordain a minister until he is asked and has answered in the affirmative, "Will you devote yourself wholly to the calling of the ministry?" Of course some fail to keep this pledge completely, but generally it is well observed. Among a body of 200 ministers whom I have personally known, only two have been tried in the last score of years and none in the last decade. Others in a minor way may have ventured near the border line, but not far enough to even cause talk. The rule is a wise safeguard.

The innocent minister who becomes a tool in the hands of others to assist with their schemes needs some good strong advice. He can innocently bring discredit to his calling in a short time by a single act. Once I was in the unpleasant situation of being introduced to a prospective customer of a promotor under such conditions as to make it appear I was the promotor's friend. The setting was perfect. I have since always been on guard against such events. Some safe rules to follow are:

1. Don't allow your name to be associated with any business enterprise or man who promises in the future what he cannot do today. His intentions may be good and honest, but no minister can risk his reputation on a future business condition.
2. Don't sign any public statements approving any business enterprise of a promoting nature. It may not "promote."
3. Don't promote any promoter. If he has the real goods and has a sure thing of profit he will not want aid for he will want the profit for himself without competition.
4. Endorsements of patent medicine fakirs have caused more deaths than all the murders from year to year.
5. Be careful of the man who seeks first a minister when he represents a business venture.
6. Remember there are taxes on building lots and interest values on money invested in them. The buyer will make little or nothing if they double in value in ten years.
7. Never buy anything on the installment plan. Cost of collection, trouble and all other losses and expenses are counted in the first cost to the purchaser.
8. Stick to your business of promoting the Gospel. Pay cash. Do without till you can. That was Benjamin Franklin's rule. It saves lots of trouble for the minister and his friends.

## How Much Better

(Continued from page 558)

of Commons wholesale. "An office was opened at the Treasury for the bribery of members, and twenty-five thousand pounds in a single day" were expended in that pleasing patriotic traffic. Think for one instant of Calvin Coolidge as in the place of George III, and of such a man as Charles Evans Hughes or his successor, in the place of Newcastle or Bute, engaged in such gracious operations!

How much better our days than those of Washington, pessimists to the contrary notwithstanding!

### 4. Moral and Religious Conditions

Our own times are bad enough, God knows! But are they worse than were those of George Washington? Nay, better by odds. Doubtless immorality and irreligion do flow across our land today; but in Washington's time they overwhelmed the English-speaking world with a mighty flood. "Purity and fidelity to the marriage vow were sneered out of fashion;" drunkenness, lewdness, foul conversation, blasphemy, were common characteristics of the most prominent statesmen. The polished Lord Chesterfield wrote letters to his own son instructing him in the art of seducing women. While Prime Minister of England, the Duke of Grafton habitually appeared at the theater attendant upon his well-recognized mistress. Can we even imagine Secretary Kellogg appearing thus, in this present day?

So much, as indicating moral conditions; and as for religion? It was at the very lowest ebb. "In the higher circles every one laughs if one talks of religion," wrote Montesquieu. The political and social leaders of England were predominantly unbelievers in any form of religion. The Church was lifeless, the ministry idle and uninspired, the people shepherdless. And the glorious outburst of flame in the "Age of Fire," when Whitefield and the Wesleys wrought in the Great Revival revealed vividly by contrast the pervading spiritual darkness.

And when we consider that not one of our great modern agencies of Church activity was in existence, that Sunday Schools, Bible Societies, Tract Societies, Foreign Mission Societies, not to mention such still more modern organizations as the Y.M.C.A., the Y.W.C.A., the Christian Endeavor, and the Charity Organization Societies are all growths of a later time, we are constrained to repeat the exclamation, How much better our days than those of Washington!

No, the fitting text for February 21, 1926, will be, not "What is the cause that the former days were better than these?" but rather, "What hath God wrought!" or that other prophetic and inspiring word, "For brass I will bring gold. God's firm covenant with his Son, his sworn promise to his Church, these make sure the coming of that Golden Age, when the whole earth shall be filled with the knowledge of the glory of the Lord, when all nations shall have been given to Christ for an inheritance and the uttermost parts of the earth shall have become his possession. God



working his purpose out, and the zeal of the Lord of hosts shall perform this. "He will not fail nor be discouraged, till he have set justice in the earth."

So we may gladly prophesy of the Church in that future, purified, united, devoted, victorious; of Society in that future, its bitterest woes banished, its worst enemies conquered, its harsh conditions ameliorated; and of our own land, in that coming Golden Age, we may both prophesy and pray, in the noble words of the poet:

"O beautiful for patriot dream  
That sees beyond the years  
Thine alabaster cities gleam,  
Undimmed by human tears!  
America! America!  
God shed his grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea."

## Washington, Lincoln, Us

(Continued from page 557)

world on a new basis of peace on earth and good will to men. America with her polyglot populations living under one government in good will and peace is a prospectus of what we pray may-be the world's condition before another war can devastate the materials and the hopes of such an achievement. The working out of the detail of world stabilization belongs to statesmen controlled by the will to peace. The creation of that will in the world and in the minds of its statesmen rests with the leaders of religion. It is a part of our fundamental faith that with God there would be no greater difficulty in accomplishing the permanent peace of the world in the next two generations—that is, the practical outlawing of war as a basic method of settling international differences—than there is represented in the results of the prayers of Washington at Valley Forge as shown in the life of the immigrant workman in Wall Street. The scale is bigger, but the task is essentially the same.

Only one condition really is essential from the standpoint of God himself, namely, that his people shall feel the present situation as keenly as Washington and Lincoln and Wilson and their contemporaries felt the situations that confronted them, and through the attitude of prayerful spiritual co-operation and active, courageous effort give God his supreme chance to do what he seeks to do for humanity.

This article is being written on Armistice Day, November 11, 1925. The unknown soldier is being honored in many lands. He is the price we had to pay for our existence today. It is too much ever to have to pay again. From that grim story let us turn for our inspiration and precedent to the prayers of Washington as answered today in the enriching life of the immigrant American. Perhaps the year 2025 will erect a tablet to the memory of our prayers and struggles to make the world safe for humanity. Let us pray!

## The Manager's Morning Mail

Echoes From Both Sides of the Field

Brethren:

A copy of the first issue of the *Expositor* was sent to me. That I still have on file. I have never missed a copy. I have seen it grow strong, eminently suggestive and worthwhile through the years until now I prize it among the best of our periodicals.

D. W. Lyman,  
Roxbury, Boston, Mass.

Dear Sirs:

I have just finished reading the article, "Rewriting the World," by John Leonard Cole, in the January, 1926, issue of the *Expositor*.

I started to mark certain striking passages, passages that I considered useful and forceful in the presentation of old truths in a new manner. I found myself marking nearly every line.

Permit me to state that I consider this article by Mr. Cole of inestimable value. It is really an injustice to gauge it on a mercenary basis, but if one insists, I would say that this one article is worth an every year subscription for the rest of one's life.

Faithfully yours,

Thomas Theodore Butler,  
Trinity Episcopal Church, Utica, N. Y.

Scranton, Pa.

Gentlemen:

Never in all our experience have we come across a concern which is more considerate of the interests of its advertisers than the F. M. Barton Company and we appreciate it very much.

We have tried to give our customers full value for every dollar received and this together with your big help has assisted in putting our business over the top during the past year.

Very truly yours,  
J. P. Redington

The most we can hope to do for a congregation, even after years of service, is to give them a point of view from which to look at life and think of God. In point of fact, that is what we should strive most of all to give them; for if we have not helped them to think for themselves and judge for themselves, we have not greatly succeeded. Dean Inge said the true teacher's business was to make the pupil independent of him. This is true of a preacher as well.—James Reid.

True greatness does not undervalue small things. It dares to stoop to conquer. It is a sign of a small man to be afraid to lose himself in a small task lest man should think him unfit for the larger task. There is no small task that may not be done sublimely.



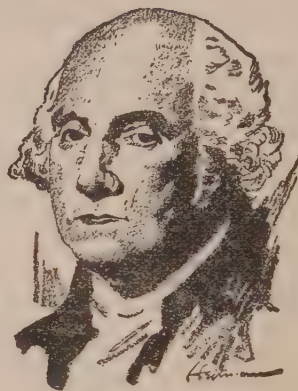
# Methods of Church Work

This is the season of the year which finds the pastor busy in the preparation of his parish program for Lent. With the special significance of that period in the church year, comes unusual opportunity for ingathering into the church by one whose inclination is strongly evangelistic.

There is much of spiritual benefit derived by the parish which gives this deeply religious season the observance which is its due. Because of its importance in the work of the Kingdom, a definite and concise plan for its observance should be made and adhered to. Sunday, February 21st, will be the first Sunday in Lent this year, Palm Sunday falling on March 28th and Easter Sunday on April 4th. Let our interests during this solemn season be in and for Him in whose service it is our joy to labor.

As a month, February brings ample opportunity for the progressive pastor. There was a time when the idea of a positive relation existing between Church and State, sent cold chills playing up and down our backs. Impossible! It must never be! Now we know that they are very close in their relationship, that the best Christian makes the best Citizen and that the Citizen more nearly approaches the ideal in direct proportion to his approach to the ideal Christian life. Hence, we welcome the opportunity to teach citizenship and patriotism. Numerous *Expositor* advertisers can supply Washington and Lincoln material for practically any type of patriotic program. All of which will add materially in the results you can achieve in your use of these two special February days.

*The Expositor* is anxious to hear of your successes. A Ministerial Forum of twenty thousand members is capable of untold wealth of ideas and plans that will be acceptable and helpful to you in your individual charge. It is hardly to be expected that everything appearing in these columns will prove available for use everywhere, but we do know that it contains much of helpfulness for all. After you have expressed your thanks for the joys of accomplishment you have known and are to know, remember there are others who are hungering after your knowledge concerning your successes. Let this department of the *Expositor*, be your department, where you may pass on to outstretched hand your lighted torch. *The Expositor* office is located at 710 Caxton Building, Cleveland, Ohio. The editor of the Methods Department desires all Methods material to be sent to him at that address.



WASHINGTON  
February 22, 1732

Again we are reviving the memory of George Washington, "The Father of Our Country." He is a unique character in history. He had opportunities that come but once to any man in all time, and he improved them so signally that he is forever classed among the noblemen of history.

"For this chill season now again  
Brings, on its annual round, the morn  
When, greatest of the sons of men,  
Our Glorious Washington was born.

Thus, 'mid the wreck of thrones, shall live  
Unmarred, undimmed, our hero's fame,  
And years succeeding years shall give  
Increase of honors to his name."

—William Cullen Bryant.

—*Bulletin Wesley M. E. Church, Minneapolis Minn.*

Those familiar with his history know how thoroughly his religious element everywhere manifested itself. Washington was personally a godly man, a man of prayer and a lover of the Bible. When sore trials or great responsibilities confronted him he sought relief in prayer.

He was a church member and a regular and devoted worshipper in the sanctuary. In the house of God his demeanor was always reverent and devout. One of his pastors said, "I have often been at Mount Vernon on Sabbath morning when the breakfast table was filled with guests, but to him they furnished no pretext of neglecting the house of God, but he invariably invited them to accompany him."—*Bulletin First Baptist Church Joliet, Illinois.*

## SAYINGS OF GEORGE WASHINGTON

Of all the dispositions and habits which lead to



political prosperity, religion and morality are indispensable supports.

The perpetuity of this nation depends upon the religious training of the young.

Speak not evil of the absent, it is unjust.

It is better to be alone than in bad company.

Let your hand give in proportion to your purse.

It is our duty to make the best of our misfortunes.

True religion affords government its surest support.

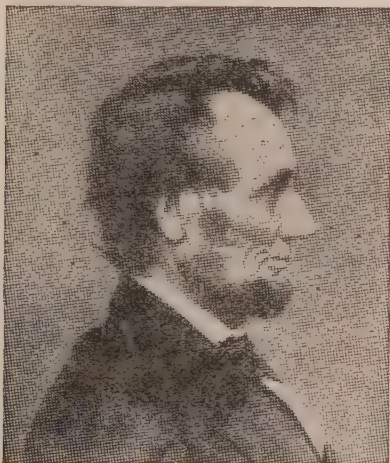
A good moral character is the finest essential in a man.

I hate deception even where the imagination only is concerned.

It is impossible to reason without arriving at a Supreme Being.

I hope some day we shall become a storehouse and granary for the world.

The company in which you will improve most will be least expensive to you.—*Bulletin First Baptist Church, Joliet, Ill.*



### LINCOLN

*Thomas Curtis Clark in The Christian Century  
At Springfield*

What memories these streets and houses hold!  
The country wag, Abe Lincoln, loitered here  
And marked his jokes. He faced the sneer  
Of wealth and culture, as he grew more bold,  
And vowed to find the way of power and fame,  
To rise upon the rungs of toil and worth  
To high estate, among the strong of earth.  
In this old house the splendid vision came  
That led him, through the mire of native sloth,  
By narrow pathways up the hills of fate,  
Till, far and fair, he saw the spires of state.  
Then culture envied, then the rich grew wroth.  
What tale more strange! An awkward village clown  
Exchanging jokes for eminent renown.

### The Victim

Why was it that this man of guileless heart  
Should bear the burden of the whole world's  
guile?

To him God's smallest bird was sacrosanct,  
And every child deserved of Heaven's smile;  
Yet cruel centuries of human hate  
Made him their victim—trapped by time and  
fate.

Nor did he quail. There was no other man  
In all the earth whose soul could bear the load;  
Nor was there any standing at his side  
Whose word could help, whose spirit felt the  
goad  
Of Destiny, the urge of cosmic Right.  
He did not fail, this man of gentle might.

He took the load and facing tempests grim  
Climbed Calvary—then night enveloped him.

### THE FRIEND

A king of men, a soul as tall as truth,  
A statesman far of sight, of patience vast;  
He drew his wisdom from the hoary past,  
And yet his vision was as fresh as youth;  
He was a man of power—but to the end  
Was ever man more valiant as a Friend?

A Friend who knew the bitter pang of loss,  
Who felt the still increasing weight of care;  
'Twas not that he had lighter loads to bear,  
That he could take another's heavy cross:  
Because his heart was kind, he could not save  
Himself from any cross his friendship gave.

The ages shall bespeak wide fame for him  
Who saved his nation from the traitor's curse;  
His statesmanship shall call for bronze and gold  
His deeds to tell, his teachings to rehearse;  
But, till the day when earth and life shall end,  
The years that come and go shall call him Friend.

### LINCOLN AT FIVE POINTS

One Sabbath morning in 1860, a stranger entered and took a seat in the Sabbath School of the Five Points House of Industry in New York. He listened with fixed attention to all the exercises, and his countenance expressed such genuine interest that the superintendent approached him and suggested that he might be willing to say something to the children. The stranger accepted the invitation with evident pleasure. Going forward he began a simple address which at once fascinated every little hearer, and hushed the room into silence. His language was strikingly beautiful, and his tones musical, with intense feeling. Once or twice he attempted to close his remarks, but their imperative shouts of "Go on!" "Oh, do go on!" would compel him to resume. The superintendent, as he looked at the remarkable appearance of the stranger, felt a great curiosity to know more about him, and as the stranger was quietly leaving the room the superintendent begged to know his name. He courteously replied, "It is Abraham Lincoln, from Illinois." Ah, there were many who saw Mr. Lincoln and heard his words, but who knew not the real man,—*Religious Telescope.*



## LINCOLN'S LETTER TO A BEREAVED MOTHER

Written on November 21, 1864, to Mrs. Lydia Bixby of Boston

Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,  
A. Lincoln.

### SAYINGS OF LINCOLN

We cannot escape history.

Revolutionize through the ballot box.

Let none falter who thinks he is right.

It is no pleasure to me to triumph over any one.

I do not impugn the motives of any one opposed to me.

Come what will, I will keep my faith with friend and foe.

I have not willingly planted a thorn in any man's bosom.

All that I am, all that I hope to be, I owe to my angel mother.

There is no grievance that is a fit object of redress by mob law.

Suspicion and jealousy never did help any man in any situation.

This country, with its institutions, belongs to the people who inhabit it.

God must like common people, or he would not have made so many of them.

For thirty years I have been a temperance man, and I am too old to change.

Gold is good in its place; but living, brave and patriotic men are better than gold.

This government must be preserved in spite of the acts of any man or set of men.

The struggle of today is not altogether for today, it is for a vast future also.

Let us have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it.

When you have written a wrathful letter—put it in the stove.

A private soldier has as much right to justice as a major-general.

I want it said of me I plucked a thistle and planted a flower where I thought it would grow.

Be sure to put your foot in the right place and stand firm.

Faith in God is indispensable to successful statesmanship.

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him.

One of the finest descriptions of a magnanimous man to be found in all literature is Emerson's brief characterization of Abraham Lincoln: "His heart was as great as the world, but there was no room in it to hold the memory of a wrong."—*S. S. Chronicle, London.*

### THE FACE OF A BLOTTER



February

12

and

22



"TRUTHFUL GEORGE"  
RELIGIOUS FREEDOM!

and

"HONEST ABE"  
EMANCIPATION!

♦♦

WERE BOTH LOYAL  
TO THEIR CHURCH

♦♦

ARE YOU?

*Robert L. Armor*

### A LINCOLN CLUB

The young men of the First Congregational Church, Toledo, Ohio, have organized a Lincoln Club. The meetings are announced on the church bulletin, and all young men who wish to avail themselves of the fellowship of this group are invited to apply for membership.

The great wealth of material on hand on Lincoln could be used to stimulate the work of such a group. The young men would learn many things of value to them through life, and the church nurturing such a group would be building men to carry on its work in years to come.

### BOYS' NIGHT

Sunday evening will be *Boys' Night*, and Mr. Carman will preach upon the subject, "I Want to Know," Mr. I. D. Pennock, "Y" secretary for boys, has invited the Pioneer Clubs to attend the service, and it is hoped that a large portion of the room will be filled by boys. If you do not enjoy sitting in the balcony, you had better come early.—*Bulletin Baptist Church, Galesburg, Ill.*

### IN MEMORIAM

The Wesley Methodist Episcopal Church, Minneapolis, Minnesota, featured a unique "Memory Series" on Sunday evenings during February. A special bulletin was printed to announce the series. One Sunday evening was devoted to the history of "The Little Brown Church," another to "Lincoln," another to "The Old Friends" of the church, another to Washington, another to "Great Leaders" of the Church.

### RELIGION IN THE HOME

Many ministers feel the lack of co-operation on the part of the homes. Ministers of Beaver Falls, Pa., have just closed an intensive campaign to



awaken the interest of parents in the work of the church. The program was planned in detail before the campaign, and every minister in the community was asked to co-operate. The local newspapers were enlisted to aid in putting over the program by printing lists of "Daily Devotion" suggestions, compiled by ministers, and signed paragraphs written by men taking part in the work. Sermons were devoted to this subject, church organizations devoted their meetings to it, and book dealers were encouraged to feature family worship books and manuals.

Texts suggested for sermon material were:  
Deut. 4:9; 6:6; 7:20, 21; 8:11; 11:19; 32:46-47.  
Gen. 35:1.

Joshua. 24:15.  
Psalms 101:2.  
Acts 10:1, 2; 18:8.  
Texts for Grace before meat:  
Luke 14:12.  
John 6:11, 35.  
Acts 27:35.  
1 Cor. 10:31.

WORSHIP

You can worship God in your home Sundays—  
But you don't.  
You can worship God in the woods and in the fields—But you don't.  
You can worship God by the lakes and the rivers—But you don't.  
You can worship God on the road in the auto or train—But you don't.  
You can worship God in a different church each Sunday—But you don't.  
You can worship God by sending the children to Sunday School and stay at home—But you don't.



You can worship God by coming to church with the children—But do YOU?  
—Rev. J. Bannan Swope.

FOR YOUR CALENDAR

Whoever thou art that interest this church, remember that it is the House of God. Be reverent be silent, be thoughtful. Leave it not without a prayer to God, for thyself, for him who ministers, and for those who worship here.—William Price Thomas, D.D.

A SILENT PRAYER UPON ENTERING THE PEW

Lord Jesus, prepare my heart today that Thy word may be to me very sweet and precious. Amen.  
—Rev. J. Bannan Swope.

"TABLE PRAYERS"

God our Father, great and good,  
We do thank Thee for this food,  
By Thy hand must all be fed;  
Give us, Lord, our daily bread.  
For Jesus' sake. Amen.

God is great, God is good;  
We must thank Him for this food.  
By His hand must all be fed,  
Give us, Lord, our daily bread. Amen.

—Swedish Church News.

MORNING PRAYER FOR CHILDREN

Now I awake and see the light,  
Lord Thou hast kept me through the night,  
To Thee I lift my voice and pray  
That Thou wilt keep me through the day.  
If I should die before 'tis done,  
O God accept me through Thy Son. Amen.

LEARNING HYMNS

Professor Fullerton of the State Teachers College, Iowa, suggests: Try to get all the members of the church to sing, study and memorize a certain hymn every month.  
"The church which teaches its children to love to sing good Christian hymns, by that alone blocks up several easy detours from the straight and narrow path."

A TAG FOR AUTOMOBILE SUNDAY

BE  
S Q U A R E  
Q  
U  
A  
R  
E  
ALL WEEK.  
AND COME  
R O U N D  
O U N  
ON SUNDAY

THE NEW BEGINNING

A small envelope on which are printed the words, "The Rainbow Ending," came to my desk from one of our readers. In the envelope is a card bearing this message: The Rainbow Ending. They say its end is a Pot of Gold. The Bible says that it is the Grace and Mercy of God. See Gen. 8 and 9. May the Grace of God ever brighten your path.

These little greetings were left at the door of every member of the congregation.



## A TRAINING SCHOOL FOR OUR WORKERS

It's called a "City-wide Training School," but if we think of it in terms that are too general we are apt to ignore it. Why should we refuse to attend a city-wide school, and force our church to go to the expense of holding its own in order to induce a large group of teachers and prospective teachers to take study courses?

The school will be held at the Broadway Baptist Church, beginning tomorrow night and continuing through Friday night. Work will begin at seven o'clock and close at nine. There will be no supper, and no waste of time. The school is being held for those who want to become more efficient in Christian service.—*Rev. F. F. Brown, Knoxville, Tenn.*

## BROADCASTING

Our Sunday School orchestra will broadcast a Radio Concert on Tuesday at 8:00 p.m. Mrs. Kincaid will assist the orchestra with a number of songs. There will be two hours of high-class music. The loyal leader of the orchestra may be assured that many Third Baptist people will be listening in.—*Bulletin Third Baptist Church, St. Louis.*

## A PIPE ORGAN FUND

Immanuel Baptist Church, New Bedford, Mass., needed a pipe organ. The idea of selling stops and pipes was used. An attractive folder was printed with a picture of the organ the committee wanted. The parts of the organ were listed by name, with a price for each part, ranging from \$8.25 for a single pipe to \$500.00 for the open diapason stop. The organ is to cost nearly \$4,000. Rev. J. Albert Vachon, the pastor, writes: "The campaign has run about six weeks, we have used no high pressure methods, and the organ is ordered and promised for April 15"

## SUNDAY SCHOOL "BUS"

"The Trinity Sunday School will call for all small children who have no way of getting to Sunday School.

Regular trips will be made between 9 and 9:45 o'clock. Call 468 if you know of some one who desires to come and who has no way of getting here."

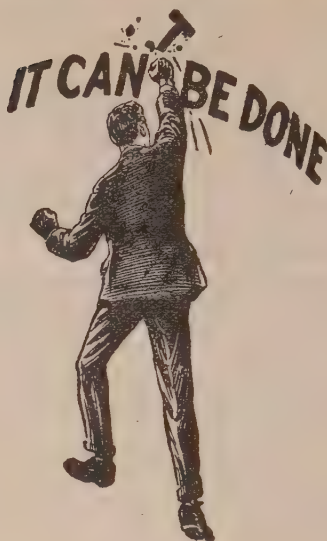
## G-G-G

My church must grow, and glow, and go—and I must help to make it so. Remember our church is not likely to "GO" unless it first "GROWS" and "GLOWS."—*Rev. Clifford Bucy, Philipsburg, Pa.*

## VESPER SERVICE

At East Chicago, in their very large program of activities, one thing has stood out prominently, namely, a unique vesper service for parents and the baptism of their children. The service has been held several times recently and has brought great pleasure to those participating. The service is altogether unique and emphasizes the thanksgiving of parents for the gift of their children and the dedication of the children to the God who gave them.—*Congregational Bulletin, Angola, Ind.*

## SOMETHING TO TALK ABOUT



## WANTED

- 150 Communing members to be active.
- 100 more enrolled in the *Sunday School*.
- 200 regular church attendants.
- 20 volunteer workers to boost.
- 50 new church members.
- 25 men in a men's *Bible Class*.
- 25 women in a woman's *Bible Class*.
- 50 as an average attendance at the meetings of the *Daughters of Trinity*.
- 20 regular singers in the *Choir*.
- 20 in the choir at our *Evening* services.
- 30 as an average attendance at the Brotherhood meetings.
- 25 as an average attendance at *Luther League* meetings.
- 15 in a *Junior Luther League*.
- 25 teachers in the *Sunday School*.
- 10 in an *orchestra*.
- 600 "Jobs" or four each for 150 communing members.

*Come and Get Your Job*

—*Trinity Evangelical Calendar, Chicago Hts.*

## THE WEEKLY BULLETIN

Rev. Ernest Shanks, Salem, Oregon, makes up a subscription list for his weekly bulletin. The fee is ten cents a year, and 100 subscribers will secure the second class rate for mailing the bulletins. Besides the saving in the cost of mailing, each person who subscribes to the bulletin will be interested in its success and will read it.

## OUR SCHOOL OF MISSIONS

We have just completed our first School of Missions. The courses covered the home and foreign mission work. Total attendance:

Juniors.....	407
Intermediates.....	271
Young People and Adults.....	353

Total..... 1030  
 The average attendance per Sunday was 172.  
*Rev. R. B. Deer, Terre Haute, Ind.*

### A MONTHLY REPORT

The McAllen Methodist Church, Texas, distributes small slips of paper with the Bulletin showing the financial status of the church affairs. Information given is as follows:

#### Money Received on Budget (Month)

Sunday (Date).....	\$65.23
" ".....	237.85
" ".....	70.45
" ".....	33.35

Collected (Month).....	\$406.35
Total needed each month to keep budget up-to-date.....	\$555.00
Deficit for (Month).....	143.12
Please Help Us to Keep the Budget Up-to-Date	
<i>Board of Stewards.</i>	

### A YEARLY STATEMENT

Rev. Henry Alfred Porter, Third Baptist Church, St. Louis, publishes the following in his bulletin:

#### A Statement of Financial Facts

At this time of the year, it is worth while making a statement about how money is handled in the Church office:

*First.* Every penny that is paid in to the Third for a specific purpose is paid out on that specific thing.

*Second.* Every penny that is paid out is paid on a carefully-kept voucher system, which is O.K.'d and minutely checked.

*Third.* Our office work is run on a card index system and is run as carefully as any business office in the City of St. Louis. There is little waste and a careful regime of intensive economy is in force.

*Fourth.* The present program of the Church is a big one, but it is carried out economically and with punctilious care. Every cent, for instance, paid on the \$30,000 debt goes to pay off the debts, interest and notes specified when the subscriptions were made.

*Fifth.* Our money is directly handled by the treasurer, Mr. Orron D. Evans, and by the office secretaries, Miss Berry and Miss Prince. Each of these is bonded in the sum of \$5,000. No one else touches a penny of it, and nothing is ever paid out save by check.

*Sixth.* At the end of the year a careful audit of the books will be made.

*Seventh.* We work on a budget system—and the chairman of the Finance Committee, Mr. Geo. W. Scruggs, watches that budget, and no department of the Church can exceed its budget save by special vote of the Finance Committee after careful investigation of the needs, and such action is very rarely taken.

This statement is made because it is due to our people. Churches are usually run in rather a hit and miss fashion as far as finances are concerned,

but the Third is run on a strictly business system. Therefore, all who subscribe may rest assured that the money they give is spent economically and wisely, and protected in every way possible. You have a right to know these facts.

### THE WAYSIDE PULPIT

Order a copy of this little booklet of bulletin board slogans for 50c postage. The slogans were compiled in our office, every effort was made to keep the ministers' point of view, and they are arranged and indexed under everyday topics. *The Expositor* office will send the booklet to you for 50c in postage.

### SELECTING A SCHOOL

Young people in your congregations will complete their high school work with the present semester, and are planning to enter college. Are you prepared to help them in the selection of a good school when they come to you with their problems. Find out what type of course the student wishes to follow, and let us send to you catalogs of the schools offering such courses.

### A BIBLE STORY FOR EVERY DAY

Have you made use of the "Daily Bible Story" in your work? Outlines for this work have been printed in *The Expositor* each month beginning with January, 1925. You will find the outline in the "Young People's Department" each month. These outlines have been printed on cards for your use, and you may have them at 75 cents a hundred, or a cent each in smaller numbers. Order enough for your Sunday School classes, and begin at once. Boys and girls should read these stories in the American Standard Version.

Send remittance with order to *The Expositor*.

### A NEW MAGAZINE FOR CHILDREN

A magazine called, "Music and Youth," is being published in New England. The second issue of Volume One came to our desk with many suggestions that would seem valuable to leaders of children and young people. If you are interested in seeing a copy of it, we may be able to get the publisher to send a sample to your address.

### CORRESPONDENCE COURSE IN CHURCH MUSIC

A correspondence course in church music is being offered by one of the colleges of the middle West. The instructor is a man with a high degree of training, and the author of several books. You might write us for more information, if you have anyone in your congregation who is interested in such a course.

### SCHOOL OF MISSIONS: HOW PROMOTED

The study of the affairs of the Kingdom at the mid-week meeting is a promising solution of prayer-meeting night. You will surely start a School of Missions. This is how a church in Chicago did it. The pastor, R. O. Thomas, says: "We believed very thoroughly in a School of Missions and recognized that it was a very practical way of



promoting the interests represented, for lack of interest is usually caused by lack of information.

"To begin with we set up a real organization which included a Superintendent, a Recording Secretary, an Enrollment Secretary, a Librarian and a staff of Instructors and a Promotion Committee. This building a permanent organization is very important; it will not work by simply delegating the responsibilities to an organization already existing.

"We used two Sunday morning services to promote the idea and plan. Literature was printed describing the school, naming the teachers, etc., with enrollment blanks attached. Little tables were stationed in different parts of the church, each one in charge of some member of the General Committee, and people were urged to enroll after the church service. Besides that the matter was presented at all other meetings held during those two weeks by all other societies. In this way we succeeded in enrolling 132 people. This must be made a "church affair" in order to be successful.

We met for Supper and Fellowship at 6:30—Supper was furnished for 35 cents a plate. We made very much of this and all enjoyed it. We were through with supper at 7:15 and used the final fifteen minutes for announcements, etc. Class period, 7:30-8:15; Closing period, 8:15-8:45.

"The classes were two Adult Groups, one studying Home Missions and the other Foreign Missions; one group of Older Young People; one group of High School Age, and one group of Intermediates, which included all children.

"We made considerable of the closing period for we felt that it was worth while to do our best to keep every one through the entire evening. At the closing period we had the Secretary's report and announcements, sang one good rousing missionary song, and a ten-minute talk on one of our Church Boards.

"The spirit was splendid; and every one seemed to enjoy it. In reality it was so thoroughly enjoyed that we have decided to make the plan permanent, and will have at least two Schools of Missions, one in the fall centering on Home Missions, and one in the spring centering on Foreign Missions.

"The climax of this whole thing came on the closing night when the Session called a Church meeting and presented for approval of the Church the plan for having our own missionary on the foreign field. It was discussed, approved, and the meeting voted to have our missionary in China, and the church assumes his salary."

#### MOTION PICTURE DEMONSTRATION AT OCEAN GROVE

The Rev. Lincoln H. Caswell, pastor of the Crawford Memorial Church, New York City, has for two summers conducted motion pictures in the Young People's Temple at Ocean Grove with signal success, using the "Stream of Life" the first summer series of six weeks, but during the last season showing a series of subjects chosen with care from the mass of pictures now on the market.

Mr. Caswell placed on the screen from day to day picture programs suitable for church use in any church in the land. During the two months there were shown over 25 feature pictures besides many comedies, news weeklies, Pryzmas, scenics, trav-elogues coming from a dozen different film companies. Mr. Caswell's acquaintance with Mr. D. W. Griffith, the wizard of motion picture makers, enabled him to show for two days that masterpiece, "Way Down East." Thousands saw these pictures at the Temple in Ocean Grove and pronounced them mightily effective preachments of the gospel. If any churches or pastors have trouble getting the right kind of pictures or films they are advised to communicate with Mr. Caswell at 3747 White Plains Avenue, Bronx, New York City, who will gladly answer inquiries with regard to picture programs.

#### FOR YOUR YOUNG SALESMEN

Many congregations add to their coffers through the sales activities of their young folks. There are many commodities so used that are bought by the purchaser with the sole intent of helping the young folks help their church. Such a motive in itself is attractive, but why should not the salesman offer usable wares for sale, articles that are really serviceable in any household? Certainly the income of the salesman and his cause will be increased if he sell an article of merit. The General Products Company offers a number of articles for such use whose appeal to the housewife should place them in every kitchen. A simple yet efficient broom holder, keeps the broom in its place and prevents damage from standing in a corner somewhere, prolonging the life of the broom. Wrenches for removing the tightly sealed mason jar cap, are not new, but adjustable wrenches fitting such tops, of any size, combined with a serviceable can-opener and bottle opener add to the serviceability of the old wrench and make the utensil a time and trouble saver in the kitchens. The old broken-handled cup, has cut out some cookies in its day, but its day is about gone for it has been superseded by the Quick Cut Rotary Cutter for biscuits and cookies. These are but a few of the articles which because of their utility should find a speedy sale. If your young folks are selling for the church let them sell something really worth while, on the sole basis of the merit of the article rather than on the generous motives of the purchaser, no matter how attractive they may be.

#### A HAND ADDRESSER FOR PARISH USE

Simplicity is attractive because of its simplicity. That may sound trite and talking in a circle, but with the complicated come complications. Because of its utter simplicity and lack of complications the Handy Hand Addresser should appeal to the medium-sized or smaller parishes, for addressing, printing tickets, labels, inserts, cards and even short messages. The addresser is not a machine. It is simply a hand roll by the use of which ink is carried over stencils which are as easy to make as writing your name on a type-

writer. The only difference being that you write the other fellow's name instead of your own. All one needs is a sufficient number of stencils, which are made ready for use on an ordinary typewriter, an ink pad and the roll. Impressions so made are clean cut and clear and compare favorably with any stencil machine work. Stencils may be filed and used repeatedly, even to the extent of taking off one address and putting on a new one. The price is very reasonable, the outfit is guaranteed to satisfy. It should fill the need of many a parish unable to secure one of the more elaborate addressing machines.

If you have not yet secured an attachment for your Stereopticon that takes the standard size film instead of the usual glass plates, it is time you made the purchase for you are denying yourself a series of pictures for the youngsters that will leave a clear-cut and definite impression no amount of words can make. There are a number of Stereopticon Film Companies advertising in the *Expositor*, any one of which will be glad to tell you of this attractive and valuable service.

### THE PASTOR'S RECORD

Few laymen can conceive of the actual amount of work the earnest pastor is called upon to do. If he did he would make fewer unnecessary calls upon the pastor's time and effort. Day by day we go about our various duties little realizing just how much we do in the aggregate. If all our activities were charted on a small sheet the results would astonish many of us. Not for purposes of astonishment as much as for systematizing and cutting down on the useless expenditure of time and self, has the Pastor's Ideal Pocket Record Book been made. Neat and small it yet gives abundant space to accommodate every item of interest in the entire year's work. Pages are numbered and indexed. Its large appeal is in its simplicity and compactness.

### COMPARATIVE ATTENDANCE CHART

The Bethel Publishing Company makes an interesting wall chart to show the comparative attendance at church or Sunday School. It is of ample size to be readable at some distance, is attractive in appearance and has space for all the Sundays in the year. A quantity of red tape and fastening tacks accompanies the chart. Where the idea of comparative attendances is used as a means by which to create interest and increase attendance the chart should be of value. The thermometer idea with red tape representative of the fluid in the tube, has many uses in the field of the church. This chart in effect is the same as 52 parallel thermometers, one for each Sunday.

The text, "Publish and conceal not," has a special message for today. There are few methods of effective church publicity quite equal to the idea of the parish paper when well worked out. Well do we recall the little old Sunday School Paper given us years back. Even now we can see the procession of youngsters leaving the church doors with their papers in their pockets or carried

in their hands. They were read too, and that by all the family. But aside from several short Bible stories, a corner of Bible puzzles and an old wood-cut cover picture they contained little. No church or parish news. No announcement of services or special meetings. Nothing of general or specific church interest. They were simply Sunday School Papers. Today they have been superseded by a higher type of Sunday School paper. In fact we have gone one step farther and created the Parish Paper and have found that as an educational or informative sheet it is hard to equal.

There are several on the market the basic principles of which are similar. One is published by the National Religious Press and another by the Quality Press whose ads appear elsewhere in this issue of the *Expositor*. Samples of the latter's paper and a book explaining the service have been received by the *Expositor*, which recommends this method of church publicity.

The idea is simplicity itself. In the first place your parish paper need cost you nothing. The paper is an attractive one of eight pages, the contents of three being furnished by the publishers. Two pages of local news of any nature are furnished by the parish which also secures two pages of local advertising if it wishes to have its paper at no expense. The printed material is carefully selected and edited and in every way this plan for your parish paper is attractive. It reduces both the time and effort required and the cost to a minimum. It is deserving of a trial if you do not now have a parish paper.

The M. E. & B. H. Willard Company are offering an unusual type of sermonic helps. It comes in the form of a handy size, loose leaf, leather covered booklet containing as well as blank pages for your personal notes, fifteen Bible Messages, which are in the form of suggestive methods of treating various texts. Among the titles included in Volume Number Two are to be found, "Monarch or Slave—Which?" "The End of the Trail," "Eternal Life Insurance," "The Question That Has No Answer," "To Whom It May Concern," "The Way of the Cross," and others. Those who find help in the sermons of others will be pleased with these suggestions.

Now comes from the Spencer Lens Company two little tin containers not large enough to crowd a small vest pocket and yet in each one there reposes the International Uniform Sunday School Lessons for November and December. With each there goes a small leaflet, one per month, outlining the Sunday School Lesson, edited by Rev. Samuel D. Price, D.D.

### QUESTION NIGHT

This plan was tried out by Rev. Gustav E. Hageman, Jersey City. He says, "We had such questions as these to answer: 1. Will you please tell me how one can explain the Sixth Commandment in reference to War and Capital Punishment? 2. Is it true that in the Old Testament the sin of idolatry was punished with the penalty of death? 3. What is meant by prose-



lytes in the Bible? 4. Does not Christ in one place treat of the subject of divorce?"

### A HELPFUL CALENDAR

The calendar printed by the Ashby Printing Company and circulated by the Lutheran Publicity Bureau, is one that should be of interest to every Lutheran Church where the various seasons of the church year are noted in the use of several colors in altar vestments. The calendar is attractively constructed. The printing is well executed and the whole idea is more or less novel in that every special day observed by the church is noted, every Sunday, from the early post-Christmas Sundays in January, to the second Christmas Day, December 26, 1926, is named and throughout the entire calendar the proper color for altar and pulpit vestments is used in printing the dates day by day. The days of the Apostles, Evangelists and Martyrs are also noted with their proper vestment color.

Following the last page of the calendar come three pages of information concerning "Correct Lutheran Usages" and "The Lutheran Church Year and Its Colors." Here we find directions for the construction, care and use of vestments and a brief history of the Church year which includes the symbolic significance of not only the church season, but of the vestment colors for each.

It is a very attractive calendar, distinctive in its entire make-up and one that should be found in every Lutheran study.

We are frequently asked for various days and dates of the Church year. Already letters of inquiry are coming seeking information concerning the dates of Lent for 1926, which leads us to give space to the following list in which will be found the commonly observed days in Lent.

Ash Wednesday, first day of Lent—February 17.

The Annunciation—March 25.

Holy Week—March 28 to April 3.

Maundy Thursday—April 1.

Good Friday—April 2.

Easter—April 4.

### A PRAYER BY GENERAL WASHINGTON

One evening, in the spring of 1779, General Washington, while on a scouting tour to gain information concerning the British, found himself far away from camp. He spent the night in a farmer's house near the Hudson River, joining with the family in their daily devotions. After the Commander-in-chief of the American armies—his identity entirely unknown to his host—had been escorted to his room, his voice was heard in earnest petition. After giving thanks, and invoking the Divine blessing on the household, General Washington poured out his heart to God in the words given below.

"And now, Almighty Father, if it is thy holy will, that we shall attain a place and a name among the nations of the earth, grant that we may be enabled to show our gratitude for thy goodness, by our endeavors to fear and obey thee. Bless us with wisdom in our councils, success in battle, and

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**The National Religious Press**  
Grand Rapids, Mich.

### "The Episcopal White Book"

by H. W. Hunter should be read by every minister. Worth many times its price even if it helps you thru one otherwise "dry" service. Postpaid ... **50c**

100 letterheads 8 1/4 x 11 in. (business size) and 100 envelopes, printed in rich blue ink (not over 4 lines). Envelopes printed on flap and letterheads at top center. Postpaid ... **\$1**

Everyday Assortment of 18 engraved cards (with envelopes) for birthday greetings, congratulations, sympathy, illness, etc. Just the thing for ministers to use. Assortment of 18 cards Postpaid for ... **\$1**

100 good quality visiting cards (one line of printing), 50c

Write for our FREE samples of cards and folders for Lent, Easter, Mother's Day, etc. Our 80 page Catalog is ready—shall we send a copy?

**WOOLVERTON PRINTING CO., Cedar Falls, Iowa**

## A PARISH PAPER You Cannot afford Not to use

Beginning with 1926 we believe we have the best co-operative Parish Paper Proposition in the Country, considering size of Paper, amount of space for local items and price.

We further believe we can prove this to every minister interested in a Parish Paper if he can see our samples and compare with any other proposition made to him.

A Postal Card will bring them.

**REV. G. A. ECKSTRAND**  
(The Church Press)  
LOSTANT, ILLINOIS

let all our victories be tempered with humanity. Endow also our enemies with enlightened minds, that they may become sensible of their injustice, and willing to restore our liberty and peace. Grant the petition of thy servant for the sake of Him whom thou hast called thy beloved son; nevertheless, not my will, but thine be done. Amen."—*Bulletin of Westville, Ohio, Methodist Church.*

## FOR THE BACK OF YOUR CALENDAR

This collection of testimonials about the Bible has come to us printed as one page of a church publication. A prelude to a series of sermons on the Bible:

### The Bible

What some famous Americans say of the Book of books:

Andrew Jackson said: "That book, sir, is the rock upon which our Republic rests."

Ulysses Grant said: "Hold fast to the Bible as the sheet armor of your liberties. Write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization; and to this we must look as our guide in the future."

Webster said: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is a book of faith, a book of doctrine, a book of morals, and a book of religion, of special revelation from God."

Roosevelt said: "Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed."

Woodrow Wilson said: "The Bible is the word of life. I beg that you will read it and find this out for yourself, read, not little snatches here and there, but long passages that will really be the road to the heart of it. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Roosevelt said of Lincoln: "Sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom loving he had served so well, built up his entire reading upon his real study of the Bible. He mastered it absolutely; mastered it as later he mastered only one or two other books, mastered it so that he became almost 'a man of one book,' who knew that book and who instinctively put into practice what he had been taught therein."

Talmage said: "Walk up and down this Bible domain; try every path; plunge in at the Prophecies and come out at the Epistles; go with the Patriarchs until you meet the Evangelists; rummage and ransack; open every jewel casket; examine the skylights . . . Yea, calculate on a lifetime voyage, O ye mariners, for eternity."

## The Forum

### THE CHURCH A SCHOOL

Auburn, N. Y., Dec. 18, 1925

Dear Forum:

Readers of the *Expositor* may recall the article in the January number telling how in our church

we turned the whole church into a school; in the Fall concentrating all organizations on the study of Stewardship from the morning congregation to the Sunday School and Young People's Societies. As a result of that effort our people understand the meaning of Christian Stewardship not only as a financial proposition but as a life consecration. Definite results are a substantial list of tithers and a better spirit generally in service and giving.

In the Sunday School the great majority of the scholars from the Primary up to the Seniors have special envelopes for Sunday School offerings based on definite pledges. The little folks love their envelopes and the older ones use them gladly. As a result our Sunday School offerings have nearly doubled. Seventy-five per cent of the total income pays all the running expenses of the Sunday School. The other twenty-five per cent is applied to a mission station in Japan from which we get regular letters. This system was introduced before the School of Stewardship was put on, but was greatly stimulated thereby. Last January we put on a special three months' effort to increase our Sunday School pledges that gave fine results, most of the pledgers renewing for the following year in the Spring Every Member Sunday School Canvas.

During the winter we also turned the church into a school on the Bible with all departments giving this special attention. Suppers on Thursday night were held with lectures on "How We Got Our Bible." The results of that are not so easy to trace for they are more personal and pervasive. I run across rather frequent signs of home reading of the Bible and a greater interest in Bible questions. People want to know what is in the Bible and what it means. More than anything they appreciate guidance in their own reading. I had a series recently on "How We Got the Presbyterian Church." Have plans for further "schools" this winter.

One incidental result of these efforts is the stimulation of interest in the church as a worth-while institution; also a vastly increased sense of personal responsibility among those who help carry out a program such as has been outlined.

Very sincerely yours,

Henry H. Barstow,

*Pastor Calvary Church.*

Newburgh, Indiana

F. M. Barton Company

I must say a word of appreciation for your efforts in serving the ministers of this country. If they all knew the trouble to which you put yourself in securing data, etc., for their use, they would know why *The Expositor* is indispensable to them.

With best wishes for your continued success, I am

Charles F. Kesting,  
*Pastor Zion Evangelical Church*

December 28, 1925

The Expositor

I have had about a hundred and eight letters regarding my Boys' Secret Society. It seems that in some way you have had an article about it.



I do not recall having sent anything to you. I enclose check for subscription and please send me a copy of December number containing the article.

If I can't catch up with my answering of the letters for information regarding the Society, I'm afraid you will need to print a description of it in a future issue.

Yours truly,

*John W. Quinton.*

*Note: The story was taken from an announcement sent to our Methods Editor.—Ed. Exp.*

December 23, 1925

The Expositor,  
Cleveland, Ohio

Gentlemen:

I appreciated your recent article "The Gentle Art of Resigning." In the vivacity of my early ministry I once gave my people a diatribe as a parting benediction. I have regretted it ever since, and would be ashamed to visit the field again. I happen to be going back to the same Presbytery to locate after an absence of twenty years.

The enclosed will indicate my conversion to your ideal which I have just sent my people as my parting sentiment:

#### Valedictory

To My People, Beloved:

We have come to the parting of the ways.

"The time for my departure is at hand."

The seasons came and went in rapid flight.

The years rolled by in swift succession.

Happy years! with sweetest memories.

And now that they are gone

Retrospection brings to mind

Your deeds of kindness, tender sympathy,

And appreciation beyond my worth.

I fain would stay. "'Tis hard to part

When friends are dear." The tinge of sadness

Opens the flood-gates of the heart

And gives vent to pangs of parting.

But duty calls. The mandate of time

Must be obeyed. The inevitable law of change

Must be observed, and friendships severed.

I came with "faith, hope, charity."

I depart with "faith, hope and LOVE."

May grace, mercy and peace attend thy ways,

And blessings manifold.

Affectionately, your pastor, \_\_\_\_\_.

Gethsemane Lutheran Church, Philadelphia

December 21, 1925

Mr. J. M. Ramsey, Mgr. The Expositor,

You request that I explain our "Ladies' Surprise Circle," as you noted it in our Church Bulletin.

The Ladies' Aid Society meets each week on a Thursday, three Thursdays in a month at two-thirty, the first Thursday in the month at twelve-thirty.

When they meet at two-thirty, they meet to sew, or do some work for the local congregation, some missionary activity of the city, or for some foreign cause. About four o'clock they gather around a table and have light refreshments. A covered dish is brought in and each one has the

opportunity to guess what is within it, always some eatable article. The one who guesses it receives a gift or prize of an inexpensive nature, planned to create jollity among the group.

When they meet at twelve-thirty, every person brings a covered dish of her own choice. If it must be warmed they go to the kitchen and heat it, without other persons knowing what the article of food is. In addition, a committee each month prepares coffee, butter, bread, milk, and the other table finishings, so that all sit down at the table together with their covered dish before them. There is much fun guessing what one another has brought. After the meal has progressed a little, the committee in charge brings in a covered dish, and each one is given the opportunity to guess what is in it, and the same plan followed as stated above. After this Covered Dish Luncheon, the monthly meeting of the society is held.

The ladies have found great pleasure in following this plan, which has been worked now, for almost a year and a half, and there is no indication of waning enthusiasm. It is not uncommon for forty ladies to be present out of a society about sixty.

Very sincerely,

*Henry Moehling.*

#### QUESTION BOX

A list of questions from *Expositor* subscribers during the past few weeks which have been answered by letter.

*California*

Please give me the names and addresses of one or two firms making Clerical Vestments.

Please give me the name of a company making equipment to help my people hear the sermons. I have several deaf people in my congregation.

*Connecticut*

I have a moving picture machine, standard size, but my difficulty lies in securing films suitable for Sunday evenings. I would appreciate a list of good non-inflammable films.

I am seeking your advice relative to purchasing an organ for our church. The price to be not over \$4,000. What would you advise?

*Kansas*

Can you put me in touch with a house that handles pulpit pedestals?

*Missouri*

Can you give me the name of a company from whom I can purchase a good Organ Blower at a reasonable price?

*Nebraska*

Please give me the address of \_\_\_\_\_ Organ Company. How can we raise an extra \$3,500?

*Pennsylvania*

Please send me some data on Choir Robes, firm names, prices, etc. I want about 30 gowns.

*West Virginia*

Can you advise me where I can buy blank mica or celluloid slides for use in a stereopticon machine? I have seen them advertised some place, but can't find the ad now. I want a slide on which I can write or typewrite and use to make announcements.

# GOLD-MINING IN THE SCRIPTURES

## The Expositor's "Expositions"

### BELIEF AS THE BASIS OF HEROISM

In this short month of February America's two most revered patriot heroes were born: George Washington on February 22, 1732, and Abraham Lincoln, on February 12, 1809. Their birth anniversaries will be universally celebrated, and ministers, fittingly combining religion and patriotism, will preach appropriate sermons on the near Sundays.

For preachers, Expositions are in order to preaching. This department is primarily practical, not scholastic; so we suggest some good texts from the Greek Testament for these two great anniversaries. For a Lincoln sermon, a short, suggestive motto text would be, "Abraham believed God," Rom. 4:3, to show that it was Lincoln's deep faith in God that made him strong, patient, confident concerning the outcome, in the long, bitter struggle of the Civil War. But the eleventh chapter of Hebrews will be found rich in texts for a more profound study, one showing the Bible philosophy, that faith is the fundamental of every truly heroic character. Let us study some of these fitting texts.

#### 1. The Fruit of Washington's Faith. Heb. 11:33, 34.

*Hoi dia pisteohs kateghohnisanto basileias, eirgasanto dikaiosunehn, epetuchon epangeliohn . . . enedunamohtheisan apo astheneias, egenethesan ischuroi en polemoh, parembolas ektlinan allotriohn, Who through faith conquered kingdoms (England!), wrought out the right (made right to prevail), received new promises (for future national blessings), found strength in time of weakness (again and again!), proved mighty in war, routed hosts of foreigners.*

Who could ask a fitter, finer text\* than this on which to preach of that man, first in war, first in peace, first in the hearts of his countrymen, George Washington? It seems almost an epitome of his life during the Revolution, but, much more important, it reveals the source of his courage and strength, the secret of his unwavering perseverance, the cause of his ultimate conquest. It was all *dia pisteohs*; it was all through faith!

The Father of his Country believed steadfastly in his own Heavenly Father. He believed "that God is, and that he is a Rewarder of them that seek after him;" he believed, that is, in a present God who hears and answers prayer. He believed that the right, therefore, should surely prevail, and hence he was given strength to fight on, to hold on, through all the heart-breaking years, waiting God's own time. "This is the victory that overcometh the world—even faith." Belief in God, in a prayer-hearing, prayer-answering, faithful God, was the basis of the strong heroic character of George Washington. "No nobler figure ever stood at the forefront of a nation's life," and it was faith that made him great.

And the lesson for us today is clearly that it is faith in God, with all that such faith implicates, which alone can make a nation or its leader truly great. Most fitting is it, therefore, for the Christian preacher to proclaim in every impressive way, while celebrating Washington's birthday, that Washington's religious faith was the great taproot of his patriotism; and to bear witness that such religious faith must be the endowment of Americans of all ranks today and always, if the nation of Washington's love and devotion is to continue worthy of her peerless founder.

#### 2. Lincoln and the Fellowship of the Faithful. Heb. 11:13.

*Kata pistin apethanon houtoi pantes, meh labontes ias epangelias, alla porrokhthen autas idontes, kai peisthentes kai aspasamenoι, kai homologhesantes hoti ksenoi kai parepidehmoi eisin epi tehs gehs, These all died in faith, not having received the promises, but having seen them and greeted them from afar, etc.*

This is the noblest theme and text I know, for a Lincoln's Birthday sermon. It shows, as in the Washington sermon, that belief in God was the basis of Lincoln's heroic character; it reveals the true source of his measureless patience, of his utter self-abnegation, of his uncomplaining burden-bearing, his limitless suffering, his heroic self-sacrifice for his nation's salvation. For with Lincoln too, as with Washington, it was all "through faith."

But this text reminds us of that fact concerning Lincoln, so much more poignant than any concerning Washington, viz., that he fell a martyr before he had received the prize and crown. And thus this text ties Abraham Lincoln up with all that glorious fellowship of God's faithful ones who "died in faith, not having received the promises, but having seen and greeted them afar."

One inspiring treatment of this text and theme would be to reserve all reference to Abraham Lincoln until the last quarter and climax of the sermon. Let the main body of the discourse be a discussion of that glorious fellowship of God's faithful ones, just now referred to; let it be an impressive calling of the honor roll of God's heroes who have fought the fight, kept the faith, but have fallen before their coronal. This will prove to be a majestic theme and subject. And thereupon, as it were suddenly, lead out your martyred Lincoln that he may take his rightful place in the very midst of this assemblage of hero souls; since he also, as all these, followed the vision, endured unto the uttermost, kept the faith as faithfully, but died before his crowning day had come. Yet though he had received not the promises, he, as his comrades of that glorious fellowship, had "seen them and greeted them from

(Concluded on page 599)





# PULPIT AND PASTORAL PRAYERS

*Aids to the Worthy Leading of Public Devotions*

## SOME PASTORAL PETITIONS

God our Father, ofttimes the way is dark and we are far from home. May the illumination of thy Spirit be round about us. Let the vision of thy glory shine before us that we may find the way to thee. Let our lives move on with ever keener consciousness of thee and thy love. Amen.

O Lord, make our hearts ever stronger in friendliness, so that our constant prayer shall be for the resources of love and sympathy with which to meet the needs of others. Amen.

Our gracious Lord, let each new day disclose some new trust in thee. Thou art our life. We would that our lives should be in sweet accord with thine. Change our fear into boldness and our indecision into strength, through Christ. Amen.

O Lord, thou art as the shadow of a great rock in a weary land. Support us all the day long, and as the shadows lengthen and the feverish work of the day is done, grant us time to think of thee and of thy mercy and love. Help us to choose the best part and to yield our lives to thy life-giving power. Amen.

O God, our Father, who hast such riches for the children of men, prepare our hearts for thy blessings. Win our minds away from material things. May we not be easily daunted nor turned aside, but may we move towards thee and there abide. Amen.

## OFFERTORY PRAYERS

1. Our Saviour and our Lord, as came the Wise Men from the East, so have we come to worship thee, and offer thee our treasures in token of all we have and all we are, and all we hope to be. Accept and bless our offering. We ask in thy name. Amen.

2. Help us to remember, our blessed Lord, the price of Calvary and to realize that we were not redeemed with corruptible things such as silver and gold, but with the precious blood so freely shed on the cross. Knowing that the gift without the giver is bare we surrender ourselves to thee with our offerings. Use them and use us to thy glory, we pray. Amen.

3. Lord God of hosts, grant unto us an ever increasing consciousness of the fact that we are but stewards of thy manifold mercies—custodians of the trust committed to us. Amplify our appreciation of the fact that money is not the major criterion of success in life. It avails us nothing to say, "I am rich and increased in goods," if we are not rich toward thee. May the offerings we present at this time be a suitable indication of our sincerity and love; in the name of Christ our Lord, we ask. Amen.

4. Our Father who art in heaven, we acknowledge thee as the giver of every good and perfect gift. Freely we have received from thee, but it can hardly be said that freely we have given. But here and now, our Father, in love our souls would bow, each heart fulfill its vow, some offering bring thee now, something for thee. Amen.

5. (Sometimes the prayer is offered before the collection is taken. This would be especially appropriate in such case.)

Dear Shepherd of our souls, thou hast led us to the green pastures and refreshed us by the still waters. Thou hast furnished a table before us; our cup runneth over. Surely we shall not be guilty in the face of thy bounty of gathering up the fragments, the crumbs that fall from the table, to present them to our Great Host as the measure of our gratitude. Help us to give thee of the best, to give largely that our joy may be full. We ask in the name of Christ our Lord. Amen.

## PASTORAL PRAYER

O God, our all-wise and all-loving Father, the deep thoughts of our Christian faith are too wonderful for us to comprehend. We are awed by such a truth as this, that we are the temples of God and that the Spirit of God dwelleth in us. We believe that this is true; our hearts bear testimony to its truth, yet we fail to comprehend it in all its significance. It seems easier sometimes, O God, to send our prayers out into the infinite spaces around us with the hope that they may reach unto thee, than to send them into the infinite depths of our own personalities that there they may reach thee. But we pray with the Scripture in mind; we pray unto thee in us, "closer to us than breathing, nearer than hands or feet."

In the light of the Scriptures which tells us that all things are ours, we pray thee, O Lord, to help us truly to possess our possessions. Enable us to have mastery of life. May the world not rule over us, but may we rule over the world. May nothing that we have enslave us, but may we control for kingdom purposes everything that we own.

Cause us to find joy in the possession of spiritual things. May the forgiveness of our sins never be looked upon as a commonplace possession. How wonderful it is! Like a precious pearl, one of great price.

Enable us to possess our sonship. May the knowledge that we are the children of God fill our minds and hearts with joy. May the thought of our relationship to thee shed its wonder all about us during the coming week.

May our Christian hope become more precious

unto us. May it cause us to live in the power of great expectations; the expectation that our lives shall become more Christlike, the expectation that they shall become more useful, the expectation of immortality and eternal life.

All things are ours, whether Paul, or Apollos or Phemas; help us then to draw wealth from the lives of the great and good, those who have lived and those who are living now. As we gather here may we take from one another the blessings we have to give that our lives may become abundant and rich.

For all things are ours—hear us in our prayer of thanksgiving for all things—all things beautiful and good, all noble and useful things, all inspiring influences and precious relationships. But for this we thank thee most, O God, that we are Christ's and that Christ is thine.

Hear our prayer of intercession, Lord! May thy Spirit be very active now, giving comfort to all those bereaved and sorrowful, ministering unto those who are sick, refreshing all those who are tired, lifting up the fallen, strengthening the weak, forgiving the sinful, cleansing the unclean, kindling the fires of love where they have burnt out, sympathizing with those full of joy, exalting the humble, satisfying those who hunger and thirst after righteousness. May thy Spirit so work, O God, that many may be saved and nations redeemed and the whole world come to a knowledge of thee.

All these blessings are asked and all our thanksgivings are uttered in the name of Jesus, our Lord and Saviour. Amen.—*Rev. M. K. W. Heicher, Ph.D.*

#### PRAYER FOR MISSIONARIES IN CHINA

O God of hosts, who sittest upon the circle of the earth and holdest the waters in the hollow of thy hand, we beseech thee watch over thy servants who have gone from Christian lands to carry the light and grace of the Gospel of thy Son into China and are now endangered in its growing disorder and violence. Encircle them in thy Everlasting Arms and throw over them the shadow of the Almighty. Fulfill to them thine ancient promise, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Restrain the wrath of men that they may not do them harm. Give unto them great faith and trust and peace. May they be of good courage and endure hardness as good soldiers of Jesus Christ. Grant unto their friends in the homeland that they may have trust and patience and peace under the strain of anxiety and distressful waiting. May they be able to commit their loved ones to Him who hath declared, "All power is given unto me in heaven and on earth," and to him who hath promised, "I will never leave thee nor forsake thee." We pray that thou wilt exercise thy sovereignty and rule amidst the revolution and riot in that great country, and beneath all its confusion lay deeper foundations of order and justice and right. Wilt thou turn and overturn until he whose right it is shall reign? And when the tempest is overpast may we see that thou hast wrought wondrously and on the ruins

of human empire hast built the everlasting Kingdom. And this we ask in the name of the Lord Jesus Christ. Amen.

#### PRAYER FOR MISSIONS AND MISSIONARIES

O Eternal Spirit, through whom in every nation he that feareth God and worketh righteousness is accepted before him, enlighten our hearts that we may know and perceive in all nations and kindreds of people whatsoever there is in any of them of the true and honest, just and pure, lovely and of good report, through the Word which lighteth every man, Jesus Christ our Lord.

O God, who hast made of one blood all nations of men to dwell on all the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off, and to them that are nigh, grant that all the people of heathen lands may seek after thee and find thee; and hasten, O Lord, the fulfillment of thy promise to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. Amen.

#### CALL TO PRAYER AND WORK

A certain tract distributor in a great city, who during the past four years has passed out personally an average of a thousand leaflets per month, declared recently in the *London Christian*, that an average of only about two per cent have refused to take them, "although many must have been offered to Roman Catholics, Jews and Communists. The inevitable conclusion is that the great majority of people will still accept civilly the printed Gospel that is civilly offered. It is sometimes read at once, but is generally put in the pocket, and I have not seen one in a thousand torn up or thrown away."

If even one-half—not to say 98 per cent—of the people we pass in the streets or elsewhere are willing to accept respectfully the printed Gospel message, then surely we cannot say that the world which "God so loved" has turned its back irrevocably upon him. Nor can we say that the Lord is slack concerning his promise. But we can say that the members of his body are slack concerning their performance.

The Lord is "not willing that any should perish," but alas! how many of his children seem willing that all should perish! Do not their indifference and lack of soul travail for a lost but largely reachable world, seem to indicate this? How many members of the true Church of Christ are willing to humble themselves enough to engage in this, one of the most fruitful of all lines of soul-winning activity! Every soul won to Christ will hasten his coming. The Church needs to be revived in order that the world may be evangelized. Do you need revival in order to engage in personal evangelism? "He that winneth souls is wise."—*Great Commission Prayer League.*

We never know for what God is preparing us in his schools—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—*Lyman Abbott.*



# PASTOR AND THE YOUNG PEOPLE



## STORIES OF GREAT PROPHETS

### Elisha

1. 2 Kings 2: 1-12. A Faithful Servant.
2. 2 Kings 2:12-18. The Mantle of Elijah.
3. 2 Kings 2:19-25. A Bitter Spring and Rude Lads
4. 2 Kings 3: 4-12. Remembering the Prophet
5. 2 Kings 3:13-27. Putting Down a Rebellion
6. 2 Kings 4: 1- 7. The Widow's Oil
7. 2 Kings 4: 8-16. The Prophet's Chamber.
8. 2 Kings 4:18-25. The Dead Son
9. 2 Kings 4:25:31. A Failure
10. 2 Kings 4:32-37. Success.
11. 2 Kings 4:38-41. Poisonous Herbs
12. 2 Kings 4:42-44. Enough for All.
13. 2 Kings 5: 1- 7. A Captive Maid.
14. 2 Kings 5: 8-14. Too Simple
15. 2 Kings 5:15-19. "Pardon This"
16. 2 Kings 5:20-27. A Liar and a Leper
17. 2 Kings 6: 1- 7. The Borrowed Axe
18. 2 Kings 6: 8-13. A Puzzled King
19. 2 Kings 6:14-19. The Invisible Guard
20. 2 Kings 6:20-23. Unexpected Kindness
21. 2 Kings 6:24-31. A Terrible Famine
22. 2 Kings 6:32-7:2. Relief Promised.
23. 2 Kings 7: 3-11. A Forsaken Camp
24. 2 Kings 7:12-20. A Promise Fulfilled
25. 2 Kings 8: 1- 6. Getting Back the Farm
26. 2 Kings 8: 7-15. A Strange Answer
27. 2 Kings 9: 1-13. Anointing a King
28. 2 Kings 9:17-26. "Driving Like Jehu"
29. 2 Kings 9:30-37. The End of a Wicked Queen
30. 2 Kings 11: 1-12. The Boy King

*These stories should be read from the American Standard Version of the Bible.*

## MYSELF

I have to live with myself, and so  
I want to be fit for myself to know.  
I want to be able, as days go by,  
Always to look myself in the eye.  
I don't want to stand with the setting sun,  
And hate myself for the things I've done.

I don't want to keep on a closet shelf  
A lot of secrets about myself,  
And fool myself as I come and go,  
Into thinking that nobody else will know  
The kind of a person I really am;  
I don't want to dress myself up in a sham.

I want to go out with my head erect,  
I want to deserve all men's respect;  
But here in the struggle for fame and pelf,

I want to be able to like myself.  
I don't want to look at myself and know  
That I'm bluster and bluff and empty show.

I never can hide myself from me;  
I see what others may never see;  
I know what others may never know;  
I never can fool myself, and so  
Whatever happens, I want to be  
Self-respecting and conscience-free.

—Author Unknown.

## GATES EASILY OPENED

If there is a lack of interest on the part of young folks, is it not very often because the older people in the church have lost touch with youth? The pastor must be a youth in spirit, regardless of age.

In one church of ours a Boy Scout troop was organized and within a few months every boy of scout age for miles around was a member. We found that playing and working together with the boys appealed to them and made them friends not only of the man but of the church as well. In the present pastorate such an organization is not needed, but we find that the essential thing is showing an interest in and sympathy with the problems of youth. Intelligently discussing the chances of a victory for the high school football team or the outcome of the baseball pennant races will establish points of contact. We know that certain elderly people think this is too worldly for a minister, but such things as athletic events are among the big things of every boy and girl of high school age. Why not use all legitimate avenues of approach? We have found that being human and absolutely natural will keep us close to people, young or old, and no dignity need be lost thereby. Young people can penetrate the mask of false dignity more quickly than older folks. A patronizing air spells defeat at the very outset. We have joined in their play and umpired their games. In our local church paper we run a few lines about their activities, often something humorous, and we find that many of these shafts reach their mark.

The result of such contacts means gaining the confidence of the youth. They feel they have a friend and frequently come to him with their problems. A Sunday School superintendent, not a minister, once said that his boys and girls came to him for all kinds of help, "from mending bursted footballs to mending broken hearts." The most boisterous boys, after blowing off their surplus steam, will talk most soberly and sanely. No

matter how old people may grow, they must never forget that they were once young—and perhaps foolish. They often seem to forget that many of their interests change with the years. It is folly to force the interests of sober sixty upon sweet sixteen.

“Blessed is the man who never forgets that when he was a boy he spake as a boy, he understood as a boy, he thought as a boy, and who does not expect boys to put away boyish things until they become men.”—*Rev. F. Alvin Langwith.*

### A PROGRAM FOR YOUNG PEOPLE

Several important facts must be recognized prior to formulating an adequate program for young people in the average church. First, that many a youth receives no spiritual help at home. Second, that the social activities of our high schools demand much of the time formerly given the active Young People's Society. Third, that in this day of commercialized amusements when every conceivable means is used to attract the youth, the solution is real sympathy and co-operation rather than criticism and opposition.

Young people must be made to feel that the church believes in them and appreciates their worth, and has in turn something vital to offer them, which, while helping them personally will also render them more efficient for life service, which is the ambition of normal youth everywhere.

While it is folly for a church to try to compete with the various forms of commercialized amusements, there is great value in recreation such as hikes, wiener roasts, marshmallow roasts, skating and sleigh riding parties; games such as tennis, volley ball, indoor base ball as well as real live socials at frequent intervals—all of which help to solve the social problems raised by the presence of young people.

The point is, that in order to interest young people in the church and its work, the church must interest itself in the young people, looking at the problem from their standpoint. Youth is ever on the alert for something that will prove a real challenge to his pent-up energy and enthusiasm.

In actual practice during the past year many of the above suggestions have, in our society, proven quite worth while. Re-organization resulted in a new set of officers, acceptance of a budget system of finance and the setting of definite goals—some a real challenge, as we had but thirty-five members. However, some ancient debts were paid, together with all dues and the benevolence quota to date. A proposal to paint the church buildings was accepted and accomplished at an expense of two hundred and eighty-three dollars. Two delegates were sent to a Summer Conference and one to the International C. E. Convention, and half of all expenses met by the society. A number of church services have been taken over by the young people, presenting on last Rally Day a Missionary Pageant to a “capacity” evening audience. The attendance of the young people at regular services has greatly increased during these months.

I am convinced that the way to interest young

people in the church and its work, is to interest the church in the young people and their work, and to offer them an opportunity to assume some real responsibility in regard to the carrying on of the regular church activities.—*Rev. J. J. Brittell.*

### *The Bible An Interesting Book*

Is the attitude of young people toward the study of the Bible correctly understood? Are the young people themselves accurately represented in this vital matter? Frequently it is assumed, and sometimes it is openly asserted, that young folks have no interest in Bible study, and that they will discuss anything in preference to the regular lesson during the class hour. One wonders, however, if that is not due to the teaching rather than the lesson.

Two incidents recently told me by pastors of things which really happened in their own church and Sunday School, indicate that young people are not so indifferent to the Word of God as they are often supposed to be. A class of boys, from fifteen to eighteen years of age, were without a teacher. The superintendent conferred with them concerning this fact, and asked suggestions relative to the appointment of a new teacher. The boys unanimously requested a man over sixty years of age, a prominent business man and an official of the church.

Hearing of this, the pastor asked the boys the reason for their choice. He voiced his surprise; and said that the person they wished could not enter into their games, social life, etc. The reply was promptly given, however, “But he knows the Bible, and will teach us something about that.”

“We’ll hear less about dress and more about the Bible in Sunday School now,” a young girl of sixteen was overheard to remark to one of her classmates after a new teacher had been assigned to the class. This was uttered with approval of the fact that the new teacher had begun by spending the time in a discussion of the lesson instead of fashions; and the girl to whom the remark was made seemed to be equally well pleased. Evidently there was an implied criticism of the kind of teaching the class had previously received.

The above incidents conclusively prove that boys and girls of the “teen” age go to Sunday School to discuss the lesson and not athletics or fashions. Haven’t we sometimes, therefore, held mistaken notions concerning the desires of these young people? Surely they should not be denied the privilege of studying the Bible in the Sunday School.—*Rev. W. J. Hart, D. D.*

### *The Model Student*

REV. S. J. PATTERSON, D. D.

For the ‘Teen Age

Text: Daniel 1:1-21.

Daniel was descended from one of the highest families of Judah, very likely of royal blood; and the probabilities are that Jerusalem was his birthplace. He was carried captive to Babylon along with a number of others in the fourth year of



Jehoiakim's reign, which was about twenty years before the fall of Jerusalem. At this time Daniel was just a boy in early teens, probably about fourteen years old.

King Nebuchadnezzar had found it a wise policy in ruling his tributary colonies to educate native young men of these colonies to be their governors. So, he told Ashpenaz, "master of his eunuchs," to select a number of Hebrew boys of the finest type for entrance into the Royal College where they would be educated in the "learning and the tongue of the Chaldeans" for government service.

Accordingly he selected four of the choicest boys of Judah; Daniel and his three companions, Hananiah, Mishael, and Azariah. So, they were matriculated, as we would say today, in the Royal College.

I present Daniel now as an ideal schoolboy. And, since thousands of our young people are in high school and college for the year, this line of thought ought to be profitable.

I. Daniel entered college with a purpose in life. Though just a boy of fourteen or fifteen, he had already engaged in some sober and manly thought and had fixed "in his heart," whether he had declared it openly or not, a great life purpose. That purpose was that he "would not defile himself"—that he would live the clean, white life, that he would seek the higher and better things. Upon that great purpose he built a great life.

I earnestly commend Daniel's example here to all school boys and girls everywhere. A purpose gives strength to the life, just as steel rods give reinforcement to concrete. It gives steadiness, just as ballast gives poise to the ship. It gives direction to the life, just as the steering-wheel governs the course of the automobile. No young person is properly equipped to meet the temptations and solve the problems of school life who has not fixed "in his heart" a great life purpose. Otherwise he is adrift upon the current of events, and no ship ever drifted into harbor.

II. Daniel was a boy of physical prowess. He was selected in part, because he met certain physical requirements and stood certain physical tests. Ashpenaz was to choose those "in whom was no blemish, but well favored." I am sure Daniel was a husky youngster, well-built and strong; just such a likely lad as the college would want on its football, base ball, basket-ball, or tennis team. And I can imagine Daniel today taking live interest and active part in college athletics and as being a "star" on some of the teams or squads. I do not think any school boy or girl is red-blooded or normal who does not in some proper way identify himself or herself with the athletic life of the school. He needs it as a matter of healthful recreation and as a matter of school spirit. Let him "try out" for some team. If he can't "make" the first team, then let him be a "sub" or play on the "scrubs." If he can't be a player, then he can at least be a "rooter!"

Daniel was a handsome young man, for he was selected as one who was "well favored," or, as we would say today, good-looking. I can imagine him as the kind of youth who "takes the eyes" of

lasses and makes their hearts beat like trip-hammers. I do not know what social privileges Daniel had, but I feel sure that he would take advantage of them. And I think every school boy and girl should by all means become identified in a wholesome way with the social life of the school. Now, I have no patience with the notion that every student in high school or college must have a "steady." I have no patience with this spooning foolishness that is bound up in the hearts of too many young people. But I do believe that a clean, Christian Social life is essential to the proper education of every boy and girl.

So Daniel had a fine physique. Exceedingly fortunate is the student who has a strong house for his mind to live in during his school days. Let him appreciate that house and keep it in good repair!

III. Daniel, as a school boy, possessed good mental ability. He was selected as a student in the Royal College partly because he was of those who were "skilful in all wisdom, and cunning in knowledge, and had ability." Daniel was a bright and talented young fellow, possessing a strong mind in a strong body. Moreover, I am sure that he was diligent and studious in his habits. Now he would be a leader in his class and an honor man in his college. Daniel had brains and the energy to use them.

All are not gifted by nature as Daniel was, and I would not discourage the young person of just ordinary ability. One does not have to be a mental prodigy or possess the skill of a genius in order to be a successful student and become a competent scholar. Ordinary ability with faithful application will carry any average boy or girl through to success. Thomas Edison, I believe, said that success was achieved by two per cent genius and ninety-eight per cent toil. As a rule, the brightest lights in college are not the ones that shine the farthest or longest. The student with average ability and a willingness to "dig" is the one who eventually climbs to success. All history and experience attest this truth. Do not be afraid to "dig!"

IV. Daniel was a boy of moral conviction. "The king appointed them a daily provision of the king's meat and of the wine which he drank;" and, from the standpoint of luxury and satisfying of the appetite, that was fine. Since boys love so well to eat and drink, we would naturally expect Daniel to be delighted over this royal fare. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." This royal fare contained articles of food which were forbidden by Jewish law and the wine was accustomed to flow too freely at the king's table. And, notwithstanding he was but a lad in his teens, Daniel had some deep-seated, clear-cut convictions upon questions of right and wrong and he said, "No." To him, if a thing was wrong in Judah, it was wrong also in Babylon; if it was wrong at home, it was wrong also at college.

Daniel's conduct completely explodes the theory so popular among young people that one

has to do whatever is customary and popular, right or wrong. Daniel might have said: "I am away from home and nobody will know; everybody is doing it here; I will be laughed at if I refuse; besides, it will endanger my safety." But with Daniel it was a matter of principle and not of policy, and he had the grit and grace to be "peculiar," though he might be mocked as a "sissy." He would not go with the crowd, when the crowd was wrong; but dared to stand alone in the right. No, you do not have to do anything that is wrong just because "everybody is doing it." You do not have to stand in mortal dread of being laughed at and called a "stick." Just as Daniel won out through the courage of his convictions, so will you, if you know how to lock your jaw in the presence of evil and say, "No!"

V. Daniel, as a model school boy, had good manners. He "purposed in his heart" that he would not violate his conscience and eat the king's meat, yet he "requested of the prince of the eunuchs that he might not defile himself." He did not grow impudent and boisterous, but he proceeded in the best of good taste and showed the high breeding and the gentleman that was in him.

Too many young persons lose their manners when they get into high school or college. They grow loud and rude; they forget the sweet amenities they were taught at home; they assert their own rights in wanton disregard of the rights of others; they "are not afraid to speak evil of dignities," using the names of their teachers as jests and by-words. Let high school and college students catch the spirit of good manners seen in Daniel. Be a gentleman, be a lady, when you go to school!

VI. Best of all, Daniel as an ideal school boy, was marked by religious integrity. He trusted Jehovah as his God and he knelt at his private altar "three times a day." As this was his custom later on in life, we can be sure that he observed it in his college days. He did not omit to pray, regardless of the taunts of roommates and college associates.

No young person is equipped for school or college who has not taken Jesus as his Saviour and dedicated his young life to the service and glory of God. And no school is equipped for the training of young people where the Bible is not honored as life's chief text-book and where Jesus Christ is not presented as the only Saviour of the world. God bless our Christian institutions! And may He open before all our young people missions of honor and usefulness!

## A Story to Tell

### The Famine Sufferers

Frances Anderson's Mission Band was raising money for the famine sufferers. A guest at dinner, Mr. Keith, asked her many questions and Frances enlarged on the plight of the famine sufferers. She added that she had six cents in her mite-box, but that Lucy Bartlett had fifteen. Later Mr. Keith slipped something into Frances' hand under the tablecloth. It was a shining half-dollar.

Her first thought was, "Now I will have more than Lucy Bartlett!" Then she remembered a

box of water-color paints that she had wanted a long time. Mr. Keith didn't tell her what to do with the money. She could buy the paints for thirty-nine cents and put eleven cents in her mite-box.

The next morning she tied the half-dollar in the corner of her handkerchief and put it in her pocket, thinking she might buy the paints in the afternoon. At noon she hurried home for she was as hungry as a bear. There was nobody on the street in sight. A team of horses hitched to a coal cart stood by the curb but no driver was there.

When the driver came back a few minutes later with his coal ticket signed, there was nobody in sight on the street. The horses knew that a little girl had been there a few minutes before, but she had disappeared, and they couldn't tell about it.

A bewildered little girl suddenly found herself in a black dungeon with the ground crumbling under her feet. The rolling sound was familiar and Frances soon realized that she had fallen into a coal-hole on the sidewalk. She was in somebody's coal-cellar.

Soon she made out some stairs across the room. She went up and knocked at the door, called and shook the door. Dead silence. There was nobody at home. No escape in that direction. She decided to go back under the coal-hole and if she heard anyone walking on the sidewalk to call out.

Climbing up on the coal, she gave a cry of dismay. The driver had come back, replaced the heavy iron cover and driven away. There was no possibility of attracting any one's notice there. She remembered an electric light bulb near the stairway. Groping back she turned the light on. At least she need not be in the dark. As she sat down on the stair-step she realized that she was hungry. She began to cry. Between her tears and the coal dust, she was soon unrecognizable.

At Frances' home, three blocks away, was great excitement. They had learned that Lucy Bartlett left Frances at the corner three blocks away; all after that was mystery. Frances had disappeared! The police were notified. The evening papers came out with black headlines, "Mysterious Disappearance!"

In the meantime Frances was sitting on the stairs wondering what her family were having for dinner. In fact, they weren't having any!

At last Frances heard steps and a woman's voice saying, "If Jane hasn't left that light burning again!"

She rushed up the stairs crying, "Let me out. O let me out." Instead of the door opening, she heard the woman run across the room, calling, "Fred, there's somebody in our cellar." "Nonsense," said a man's voice.

But soon a stern voice called, "Who's there?" Frances' voice broke into sobs as she said, "I didn't mean to fall into your cellar. I am a little girl and I want to go home to my mother."

The door opened suddenly and a young man stared dumbly at her for a few seconds. "You fell into the coal hole! Why child, you're not Frances Anderson!"



"Yes, I am, too," said Frances indignantly. Then as she looked down at her grimy self, she added, "But I guess I don't look much like her now!"

The young man seized her hand. "The whole city is stirred up about you. They think you've been kidnapped and your mother is wild. Come along." And the two ran down the street to Frances' home.

There was so much crying and laughing and talking that it was some time before any one asked Frances if she were hungry.

"Hungry!" said she. "I could eat crusts without any butter!" Very soon a tray of food was brought in. Frances looked at it and said, "Wait a minute." She took a sooty handkerchief from her pocket, untied a knot in the corner, took out a shining half-dollar, crossed the room and dropped it into her missionary mite-box. "I was going to use part of it for a box of water-colors," Frances confessed. "But now they can have it all. You see I have been a famine sufferer myself!"—*Retold from a story by Harriet Lummis Smith.*

## Wellington Street United Church Sunday School Symphony Orchestra

J. W. HIBBERT

An Orchestra an "Interest Creator" in the Sunday School

In the year 1901 Mr. William Jeffery was the Sunday School Superintendent of the then Wellington Street Methodist Church.

His great desire was to make the Sunday School the center of interest for all the young and old in that part of the city of London, Ontario, Canada. Hence his dream of an orchestra for that result.

Mr. Jas. Cresswell, the conductor, was a first-

trombone. By 1914 the number had increased to twelve pieces and its fame had increased so that many were attracted to the Sunday School just to hear the splendid music. A great impetus was also given to the young folks to become students of music, as many had aspirations to be a member of this now rapidly-becoming-famous orchestra. The rule was that no one could come in who could



class musician and a born leader who entered heartily into the spirit of the movement. Of those who were in charge of the Sunday School in 1901 only Mr. Cresswell remains, but with the ardor of a boy, yet the executive and musical ability of a veteran, he has today what is undoubtedly the finest orchestra in Western Ontario.

He began with six instruments, one first violin, one second violin, piano, clarinet, cornet and

not read music at sight and who would pledge to be faithful in attendance and practice. Today the orchestra numbers over forty pieces.

The service is purely voluntary and nothing but the finest of music is rendered. You could not hurt the conductor more than by suggesting "Jazz;" it is absolutely tabooed and only the best music is heard.

*(Concluded on page 599)*

# ILLUSTRATION DEPARTMENT

*A Sermon Without Illustrations is Like a House Without Windows*

## Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D.

### An Historic Signet Ring

**Haggai 2:23.** The papers a while ago carried the story that M. Clemenceau had presented to Versailles the signet ring worn by Jules Favre when he signed the armistice of January 28, 1871, ending the Franco-Prussian war. The ring had been the property of one of the Naundorffs, the family of pretenders to the French throne, who claimed that Charles Naundorff was actually the young Dauphin who in reality died a prisoner of the Revolution that sent his parents, Louis XVI and Marie Antoinette, to the guillotine. The owner of the ring gave it to Favre, who as a lawyer had defended his cause in the Paris courts. The 1871 Armistice was signed at Versailles, but at the last moment it was found that the Great Seal of State had been left in Paris. Bismarck objected to the loss of time that would have been incurred by sending for it, and declared that he would be satisfied with the private seal of the representative of the French government. Jules Favre thereupon used the Naundorff seal. M. Clemenceau wore the ring when he signed that other treaty at Versailles which closed the Great War and the souvenir will now be placed in the Houdon museum in the Versailles library.

God shows his love for those who trust him when he says, "I will make thee as the signet-ring of my finger." The more we study these words, the greater will be the treasure we find in them.

### Stone Trees

**1 John 3:17.** Not wishing to mar the natural scenery of Woodland Park in Seattle, Washington, by ordinary chimneys for the camp stoves, the park board solved the problem by the erection of concrete imitations of trees. Sections of the bark were used to make plaster molds, into which the concrete was poured. The result was tree-like chimneys 20 feet high, tall enough to mingle with the foliage. The color of the concrete was varied so as to match the dark brown of fir and cedar. That is all very ingenious, but no leaves grow in springtime on those imitation trees. Some church members are like those cement trees. No spiritual life inspires them with gracious sympathies or quickens them to Christlike service.

### No Wonder Columbia Loved Him

**1 Cor. 13:8.** By official proclamation of the mayor of Columbia, S. C., all business was suspended for thirty minutes to mourn the passing of "Uncle Jagers"—The Rev. Charles Jagers.

Uncle Jagers was a ninety-three-year-old Negro preacher and good Samaritan. For seventy-five years he had preached the Gospel. His pulpit

was any spot where he could find an audience. He established a mission for members of his race, and he also equipped an Old Folks' Home for the Negro. The home was bought with donations from his white friends, and at the time of his death it was free from debt. His services, he said, were given to the Lord. At the end of each year he took for himself, as salary, one cent!

Uncle Jagers has passed on to his reward in the Great Beyond, but the good that he has done will live on. His life is just one more reminder of what religion—true religion—can and should be. In black or white, love is the Great Conqueror.

### Pride Comes Before a Fall

**Prov. 16:18.** A recent writer says: "They have found in Africa, well preserved, bones of a dinosaur twice as big as the biggest thus far known. The history of that dinosaur would show that the bigger he grew the nearer he was to extinction. That thought should occupy the minds of our financial dinosaurs. 'Providence arranges it so that the trees shall not grow into the heavens.' That's also true of dinosaurs and corporations."

That is often true of men and women. Personal egotism works their undoing. Cicero lost his power over Rome because he could not be restrained from talking about himself. And many living modern men should take warning.

### Make the Most of What You Have

**Matt. 25:14-30.** My dear friend, Dr. Rollin H. Walker, of Delaware, Ohio, says: "I went down the street this morning and met a dog who was suffering the humiliation of being muzzled. And as a man does not like to be muzzled any more than a dog, I stopped and offered him a few words of sympathy, which he seemed to appreciate, for he tried to wag his tail. But alas, his tail had been cut off, and he could only wag the stump. This, however, he did. And I was greatly touched by his effort, because human beings when something has been amputated from their talents or opportunities are apt to be too stubborn or too discouraged to wag the stump. That was the case with the one-talent man in the Scriptures. The five-talent man and the two-talent man went and traded with their possessions, but the one-talent man buried his money in the earth. Not so with my friend the dog. He said, 'The tragedy of the loss of my tail shall not prevent me from using the means that is left to show my reaction to the universe; I will wag the stump.'

"So I left my muzzled and tailless friend, warmed up to a new resolve that henceforward, in spite of my mental infirmities, I, too, would wag in



the face of the world the stump of every means of kindly self-expression that the maiming of time and trouble has left to me."

#### A Beautiful Example of Tolerance

**Eph. 4:32.** The congregation of St. James Episcopal Church at Long Branch, N. J., was too poor to meet a municipal assessment of \$600 for street paving. Accordingly, the authorities prepared to sell the edifice. The parishioners saw their beloved edifice about to go under the auctioneer's hammer when Ernest Levy, a New York Jew, paid the tax out of his own pocket.

Bernard Sandler, who presented the check, said the sale of the church which has become a shrine because Grant, Garfield, Arthur, Hayes, McKinley and Wilson worshiped there, would be a sacrilege. "Neither Mr. Levy nor myself belong to your religious faith," he remarked, "but we both worship the same God."

#### The Dramatic Book

**Psalm 119:105.** The Bible is the most dramatic book in the world. Compare the life, for example, of President Roosevelt with the life of Moses. Roosevelt's life was certainly dramatic, full of incident and adventure. And yet he himself would say if he were to speak, that the life of Moses far exceeded his in the matter of action and stirring interest. In like manner the same can be said of other biographies in the Bible. The Bible is made up for the most part of biography, and that biography is dramatic in the extreme. In other words, the Bible will always command the world's interest because it is filled with intense human struggle.

#### A Converted Saloon and Dance Hall

**Rom. 13:12.** I read recently that a unique community tabernacle has been built in Colorado by the Methodists. The tabernacle and parsonage were constructed out of timber and materials taken from a once notorious gambling resort, saloon, dance hall and brewery.

The tabernacle was only recently dedicated. Its altar rail was made out of part of the bar against which lumber jacks, miners, Mexicans, and gamblers of forty years ago leaned.

The foot-rail of the bar was converted into the hand rail of the steps leading into the church. A Bible now rests on the polished walnut where the liquor of the old days was placed, for the top of the bar has become the pulpit.

The church rests on a foundation of stone, heavy timbers and iron beams taken from the dance hall and the brewery. The window sills and ledges were made from the heavy bottoms of huge beer vats.

The building occupies the site of the former brewery. The parsonage once was the office of the brewery, and has been converted into a modern cottage. It is planned to terrace the bluff and to build winding stairs from the parsonage to the house of worship, using as a hand rail a coil formerly utilized in making beer.

The two steps that lead to the entrance of the

tabernacle were formed of timber taken from the dance hall. One of the boards carries a bullet, the evidence of one of the many shooting scrapes that enlivened the old resort. Let the good work go on.

#### Booze Testimony From Columbia University

**Prov. 20:1.** Dr. Haven Emerson, of Columbia University, where Nicholas Murray Butler presides and flames out like an intermittent volcano against prohibition, makes these fourteen points concerning alcohol. Dr. Emerson, formerly Health Commissioner of New York City, and a recognized authority, says:

"1. Alcohol is a cause of death.

"2. Alcohol is a cause of primary disease.

"3. Alcohol causes disabilities through inheritance.

"4. Alcohol lowers resistance to infection.

"5. Alcohol increases susceptibility to poison from heavy metals.

"6. Alcohol increases mortality rate of infections.

"7. Alcohol increases the severity, complications and time of recovery from industrial accidents.

"8. Alcohol increases the prevalence of venereal disease.

"9. Alcohol increases the general morbidity and mortality from other diseases than those due directly to the use of alcohol.

"10. Alcohol shortens the span of life.

"11. Alcohol delays and renders inaccurate neuro-muscular reactions.

"13. Alcohol reduces judgment, discrimination, endurance and precision of action.

"14. Alcohol reduces consumption of milk in the United States."

When a man says, "But we should tolerate beer and light wines," the answer is this: Beer and light wines are a disguise for alcohol, an attractive disguise to some eyes, but it hides a grinning skull.

#### The Pull From the Unseen

**John 15:5.** The Editor of *The Country Gentleman* preaches this brief but virile sermon to his great audience:

"Once upon a time, according to an old Danish fable, a spider came down upon a single thread from the lofty rafters of a barn and established himself near the floor. There he spread his web, caught flies, grew sleek and prospered. One day, however, wandering about the premises, he noticed the thread which stretched up toward the heights above him. "What is that for?" he inquired, and snapped it. Whereupon all his web collapsed.

"In this homely fable is the explanation of many a failure. There is a thread that binds man to the Unseen, and that thread is religion. To break that thread, or even to leave it out of account, is to court disaster. No farmer can live without God and make himself the man he might otherwise be. He cannot act as if what he sees and handles is all there is to reality, and still have the largest possible success developing a dairy, or raising crops, or marketing the products of his farm."

Only those who are held fast by the pull from the Unseen have an anchorage that keeps them from drifting through the years. It is religion that keeps one free from pettiness, by its sense of greatness overarching all, like the sky. Religion brings a man a motive to do his best; it gives strength for hard tasks, light and cheer for gloomy, troubled days. No man ever yet found life worth living who had broken contact with the Unseen.

### "A Tremendous Big Boy"

**Matt. 18:2-4.** The wife of George MacDonald, the Scotch novelist and preacher, once traveled with her famous husband in America, and wrote home from Boston a letter which has lately been published, in which this paragraph appears:

"One amusing chapter in the evening was my talking to a youth—a tremendous big boy, with large open eyes, who traveled a good deal and talked charmingly, I thought, for so young and so big a fellow. I thought perhaps he was going into the navy—that he would make a jolly captain. I thought I was talking very kindly to him, and encouraged him to speak his mind about things. When I heard afterwards that he is the great preacher—Phillips Brooks—I never was more flabbergasted!"

How Phillips Brooks would have enjoyed that! God give us all the grace of the childlike soul!

### What a Diver Found

**Gen. 1:27.** A humble sponge diver has just made—by accident—one of the most thrilling discoveries in the history of archeology. During one of his plunges, thirty feet beneath the surface, he suddenly beheld a sight that frightened him almost out of his wits—a beautiful woman, standing upright and unclothed, emerging from a mass of sea-weed. She was plainly visible through the green, translucent water.

He didn't know whether it was a ghost or a mermaid or a woman of flesh and blood, perhaps recently drowned and merely seeming to be alive.

He didn't wait to find out. A few terrorized and powerful swimming strokes brought him to the surface, where he climbed aboard the diving boat and related the marvel.

Up under the sunshine, in broad daylight, it seemed less terrifying, and presently several of the men dived down together to explore and solve the mystery.

They found a beautiful statue of Venus that had been submerged for hundreds of years—a drowned Venus that no other human eye had looked on since long before the Christian era—whose secret had been drowned with her beneath the waves.

They found a submerged town, thirty feet beneath the waves, houses still standing, with fish swimming along its streets, and in and out of its crumbling doorways.

If you will dive deep enough into the most utterly helpless human soul, you will find buried treasures richer in God's sight than any buried beneath the seas.

### The Mendicant's Mite

**Mark 12:43.** "This poor widow cast in more than all." A Chinese nun took up a subscription

to make an image of Buddha. The very first gift was from a mendicant who gave two cash, less than half a cent in value. When the nun had gathered the necessary amount she gave the order for the casting of the image to the foundryman. He put the metal into the foundry and kindled the fire, but the metal would not melt. Then said the head-workman, "An offering of great value has been omitted; Buddha is not pleased; examine the subscription book." They discovered that the two cash had been forgotten. The two tiny coppers were cast into the furnace, and at once the metal melted and the casting was completed. Then said the nun, "The offering of those coins must have been an act of highest merit. The giver must be a holy man." The story is a parallel with that of the widow's mites, and, like that, teaches that God values our gifts not by their amount, but by the spirit of love and sacrifice with which they are given.—*Rev. Walter Spence.*

### The Healing Stripes

**1 Pet. 2:24.** A dear child of God lay a-dying. A grave surgical operation had simply served to reveal an incurable disease. It had left her prostrated and racked with pain. As the end came nearer and she lay with closed eyes, her daughter sitting beside her bed heard the sufferer say softly, "A poor, weary body, bearing a heavy cross." She naturally thought that her mother was dwelling on her own torturing pains. In a moment, however, there came the words: "But there were some who stayed with Him." And the daughter knew that her mother's mind had turned to the cross of her dear Redeemer and that the poor sufferer was finding solace for her own sorrows in meditating upon those which for her sake he had undergone. Surely, without irreverence we may say: Then was fulfilled that which was written by the prophet: "By his stripes we are healed."—*Rev. W. M. McPheeters, D.D.*

### Up-to-Date Fishermen

**John 21:6.** I saw this news note in a newspaper: "Fishermen off the New England coast are using the radio not only for entertainment but to receive market quotations so they may know the best time to bring their catches ashore."

As gospel fishermen we should certainly be as up-to-date as the men who catch cod and mackerel and flounders.

### Thomas Jefferson on the Words of Jesus

**Colossians 3:16.** *The Dallas News* recently carried this story: "A copy of Thomas Jefferson's famous Bible, 'The Morals of Jesus of Nazareth,' one of the few photographic reproductions authorized by Congress in 1904 to be made from the original in the National Museum at Washington, is being exhibited in Dallas by Miss Louise Finley, the candidate of Oak Cliff Parent-Teacher Association in the Monticello contest to raise funds for the purchase and restoration of Jefferson's home. The rare volume is the property of William L. Curtiss, Dallas attorney, with offices in the Wilson Building, who loaned it to Miss Finley during the contest."



# Used Illustrations

REV. LIONELL A. WHISTON

## Seeing the Invisible

**Heb. 11:27.** There is an old story of a stone mason who lived in Europe years ago. With the passing of the years he grew weary of his task. It was altogether too monotonous to hammer away all day long at those blocks of marble as they came one by one from the quarry. Day after day the endless chiselling and the flying fragments completed his weary round. One block after another passed on through his hands. It was a drab life. It had such a small horizon—so limited in its service. His restless spirit demanded a change and he laid away his tools and started a tour of the great cities of Europe. In one of the first of these that he visited, a strange feeling crept over him as he saw a majestic cathedral looming up before him. There was something strangely familiar about its huge bulk. As he walked closer he recognized the marble as having come from his quarry. Everywhere, all over the stately structure, were stones fashioned by his hands. He had helped to build this gem of art, this shrine of worship. With bared head he passed within its portals. The music of choir boys was as from angels of heaven, and they were his stones that echoed the music back to the listening people. Back to his task he went with song and smile. Now each hammer blow raised a block upon a stately cathedral tower. Each flying fragment released a stone for an altar of God. Visions of worshipping men and singing children danced across his horizon as he toiled with strength renewed.

## Enduring Trial

**James 1:12.** In his *Haunts of Life*, Prof. J. Arthur Thompson tells how many fresh water animals have learned to lie low in a state of latent life during a period of drought. Some crustaceans have been known to lie for forty years in dried mud without losing the power of actively living again when the mud was moistened. Pools, dry for several years, teem with life again after being filled. In tropical Africa there is a strange fish called the mud fish which has lungs as well as gills. When the water of the lake gets very low, it burrows down into the mud, and works itself round and round, until it has formed a complete mud casing. This dries and hardens and the fish lies safely within it until the rainy season comes, and the lake is filled again with water.

But not to fish, only, but to men, also, has God given the power, when necessary, to hang on through trial, and to endure in the face of bitter difficulty. When "at the end of the rope" to "tie a knot in it and hang on"—this is a conquering faith. And surely the trials will pass, just as the years of drought and raven-feeding for Elijah gave way to spiritual victory and flooding rains.

## Going the Second Mile

**Matt. 5:41.** Mr. C. E. Montague records that at the annual boat races on the Thames once there were five or six scullers competing for the honors

in this annual rowing event. One of them, a Cambridge man, was known to be far the best man in the race. In the first heat he was drawn against the best of the Oxford contestants. The Cambridge rower had one defect—a blind eye, and it often made him steer a bad course. Before the two had raced fifty yards, he blundered out of his course, crashed into his opponent and capsized him. The rules of boat-racing are clear: The Oxonian, who was now swimming, had only to look up to the umpire's launch and hold up a hand. A nod would have been the reply, and the heat would have been his and the final heat, in all likelihood too. But instead he looked well away from the umpire and kept his hands down, got back into the boat and said to his contrite opponent, "Start again here, sir?" He was decisively beaten and never again came so near winning the great contest.

## The Foreigners' Patriotism

**Matt. 10:36.** The foreigner within our border has received a bounty of curses for all the miseries that he has brought to our shores. We are slow to compare fairly those of American stock with the foreigners in their responsibility for the grossest of American sins today. Again and again we are surprised to discover that the ring leaders of corrupt politics, of graft circles, of illicit liquor traffic, of un-Christian economic conditions are Americans by birth. History repeats herself. Gibbon tells us that Rome rose to its great height under the foreign Caesars. Trajan, Hadrian, and Marcus Aurelius were born in the provinces with "inferior blood" in their veins. Diocletian had been a slave. Yet these men brought renown to their country, while the pure descendants of the great Caesar family, Tiberius, Caligula, Nero and Domitian were the lowest that Rome could offer, gorging themselves with vice and gouging their people for money and blood. The outsider held Rome in higher esteem than the Roman himself. And America may receive better treatment and a higher patriotism from the foreigner than from the home born.

## The Game

**Gen. 32:24-30.** The artist Retsch, has given expression to a common view of life in a striking manner on his canvas. He has depicted Satan playing chess with a man, whose soul is to be the prize. With gloating leer the evil King feels his coming victory, and glories in the fear of the cringing mortal. Playing with a hard and bitter fate is an all too common description of life. Thomas Huxley substitutes for the mocking fiend, a calm, strong, angel who is playing for love, and would rather lose than win. He plays hard, and plays to develop our best. To the man who plays well, the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated without haste—and without re-

morse. So he who like Jacob wrestles well, even though he bear a scar, is endowed by his angel opponent with added strength.

### Service Equal to Need

**Matt. 9:36.** In his latest book, "The Advantage of a Handicap," Doctor Rice tells of Andrew Carnegie who had a lovely rose garden in his beautiful grounds about his Scotch home. The villagers were allowed free access to all of the beauties of his estate. They might partake of its delights as they would. One day the head gardener came to the great rich man with bitter complaint. He had worked hard to grow the flowers, and the people kept them all picked off as fast as they appeared. Mr. Carnegie replied, "Ah, I understand you, I believe; my neighbors are fond of flowers? they keep the bushes plucked? Then you will have to plant more roses."

### Character

**Isa. 61:10; Rev. 7:14.** I suppose we may say roughly, in our more modern phraseology, that the robe spoken of in Scriptures answers substantially to what we call character. It is not exactly the man—and yet it is the man. It is the self—and yet it is a kind of projection and making visible of the self, the vesture which is cast round "the hidden man of the heart." This mysterious robe, which answers nearly to what we mean by character, is made by the wearer. That is a solemn thought. For every one of us carries about with him a mystical loom, and we are always weaving—weave, weave, weaving—this robe which we wear, every thought a thread of the warp, every action a thread of the woof. We weave it, as the spider does its web, out of its own entrails, if I might say so. We weave it, and we dye it, and we cut it, and we stitch it, and then we put it on and wear it, and it sticks to us. Like a snail that crawls about your garden patches, and makes its shell by a process of secretion from out of its own substance, so you and I are making that mysterious, solemn thing that we call character, moment by moment. It is our own self, modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile Delta, gradually rises solid and firm above the parent river and confines its flow.—*Alexander Maclaren.*

### Three Ships

"Why did the Spanish Armada fail?" was a question once asked in an examination at Anna-polis.

The reply of one student has become historic: "For the lack of three ships—seamanship, marksmanship and leadership!"—*Fred H. Rindge.*

### The Christian Horizon

"What vast horizons I could paint now!" exclaimed the dying Corot; but revelation always paints vast horizons concerning our nature and destiny.—*Dr. W. L. Watkinson.*

## Gold Mining

(Continued from page 599)

afar" and laid hold upon them by faith! When Lincoln fell he knew that his crowning day had come.

"Thy saints, in all this glorious war,  
Shall conquer, though they die;  
They view the triumph from afar,  
And seize it with their eye."

### 3. Therefore Let Us Also. Heb. 12:1-2.

No discourse is a sermon if it carry no lesson for the souls of the hearers. A brilliant oration may be for entertainment only; a sermon must be a divine message or it is nught. What then are the spiritual lessons to be drawn from these anniversaries? Precisely those which the inspired writer draws from the eleventh chapter of Hebrews. Here they are:

1. Since there are so many martyr-witnesses about us, let us get rid of every drag;

2. Let us run our Christian race as did these heroes;

3. And let us ever look to Jesus, the great Exemplar of suffering, of perseverance, and of final victory. This Man is the matchless hero of faith, the ideal for every true American!—*R. C. H.*

## Sunday School Orchestra

(Continued from page 594)

Thus several results have accrued. First, the Sunday School was found too small to accommodate the steady increase of pupils; therefore it was necessary to build a much larger school-room, and even now the new room is not large enough. Then, the young people have been taught the value of good music. It is doubtful if anywhere you could gather more young folk who are fond of real music, passionately fond of the best. It has become an inspiration to the young people to prepare themselves to become members of this great orchestra.

As boys and young men they have watched the orchestra and have been heard to say, "I hope some day to be able to enter that orchestra."

The interest in the singing has been enhanced. The singing never lags; time and rhythm are prominent features of the school music. It is really an inspiration to listen to the school, as under the leadership of this orchestra, hundreds of voices are lifted in praise to God.

The hold that this orchestra has upon the community is seen upon the anniversary day of the Sunday School. A few years ago a request was made to have the orchestra play a recital at the close of the evening service. The request was granted, but the congregation were given to understand that their remaining was purely voluntary. Now the church is packed and for an hour the orchestra holds the people as under a spell.

I am happy to say that we still have Mr. Cresswell and his splendid organization with us. As it is only the middle of life with him we are looking forward to many more happy years together.



# THE HOMILETIC YEAR — February

## Lincoln's Birthday

## Washington's Birthday

Washington, above all things else, was a sincerely pious man. His faith in God was unwavering. He gave frequent expression to it and was one of the most regular of church attendants. It would not have occurred to him to have remained away from the house of God on Sunday. His writings abound in expressions of love for the church and he never failed to place due emphasis on the value of religion. It was inconceivable to him that any one could deny the existence of the divine Creator and Ruler. This was no doubt due in part to the fact that he came from a God-fearing and church-going family.

### SUGGESTIVE TEXTS AND THEMES

**Washington's Combination of Strength and Beauty:** "Upon the top of the pillars was lily work." 1 Kings 7:32.

**Patriotic Men the Prop of the Nation:** "How is the strong staff broken, the beautiful rod!" Jer. 48:17.

**The Nation's Deliverer:** "The men of Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also, for thou hast delivered us from the hand of Midian." Judges 8:22.

**Washington's Wisdom:** "Now there was found a poor wise man, and he by his wisdom delivered the city." Eccl. 9:15.

**The Just Ruler:** "And all Israel feared the king, for they saw that the wisdom of God was in him to do judgment." 1 Kings 3:28.

**A Great Man:** "There hath been none like thee before thee, neither after thee shall any rise like unto thee." 1 Kings 3:12.

**A Man of Understanding:** "By the hand of God upon us, they brought us a man of understanding." Ezra 8:18.

**Sent of God:** "The same did God send to be a ruler and deliverer." Acts 7:35.

**The Discreet and Wise Ruler:** "Look out a man discreet and wise, and set him over the people." Gen. 41:33.

**Washington the Model Citizen:** "Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

**Washington As a National Asset:** "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

### WASHINGTON'S HUMAN INTEREST

When Washington entered Boston, March 17, 1776, he took up his headquarters in the same house that General Howe had occupied. There was a little girl in the house and Washington smiled and said, "Yes, my dear, the red coats do look best, but it takes the ragged boys to do the fighting." Washington personally trained the

ragged boys to fight for their land. When victory had crowned the efforts of the Americans it was Washington's desire to retire from public duty. He writes: "The scene at last is closed. I feel myself eased of the load of public care. I hope to spend the remainder of my days in cultivating the affections of good men and in the practice of domestic virtues." But such was not to be his lot.

### WASHINGTON AND CHILDREN

During Washington's campaign numerous instances are told of his notice of, and kindness to children, sometimes very little ones. Mrs. Bowers, an old lady of Cooperstown, N. Y., used to tell how, when she was a little three-year-old tot, General Washington once stopped at her mother's and how, dignified as he was, he could condescend to amuse a little child. When her mother left the room for a few minutes, she was taken on the general's knee and trotted as he sang the ludicrous rhyme:

"There was an old, old man and an old-old woman;

They lived in a vinegar bottle together.

Sheltered alike from wind and from weather,

They lived in a vinegar bottle together."

repeating the last line several times for a chorus. When her mother returned to the parlor, the general told how he had been occupied in her absence, adding, "The little jade wished to know how the old people escaped from the bottle; and before I had time to reply to her question, she anticipated me by saying, 'I guess, general, they knocked off the neck!'"

### WASHINGTON, THE CHRISTIAN

President Washington was a Christian. He wrote as a young man a series of morning and evening prayers for each day of the week. The Valley Forge incident is one of many historical cases when he was discovered in prayer. Soon after his marriage he sent to London for prayer books and Bibles to be given to his step-children. Here is one of his later prayers:

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our application, we beseech thee, through Jesus Christ our Lord. Amen.

## RELIGIOUS TRAINING

Washington's father died when he was only twelve years old, and thereafter his religious training was received from his pious mother. Irving says it was her daily custom to gather her children about her and read to them lessons of religion and morality out of some standard work.

Well does the monument erected to the memory of this mother contain the simple but affecting words, "Mary, the Mother of Washington." "The mother of such a son and the son of such a mother!"

## LOYAL TO HIS MOTHER

At the age of fifteen, although he had his luggage on board ship—a man-of-war in the Potomac—Washington refused to sail, since his mother withdrew her consent. Seeing her distress, he turned to a servant and said, "I will not go and break my mother's heart." She was so impressed with his affection that she said to him, "George, God has promised to bless the children that honor their parents, and I believe he will bless you."

## WASHINGTON

He gave for us all man could give,  
Along with that which never dies,  
The gift by which great nations live,  
The lifelong gift of sacrifice.

Well may we honor him who sought  
To live with one unflinching aim,  
And found at last, unasked, unsought,  
In duty's path, the jewel, fame.

Ay! keep your laurels green for him,  
And that great memory proudly guard,  
Lest time's mere repetition dim  
A grateful nation's high reward!

—*Unidentified.*

## MARTHA WASHINGTON'S BIBLE

E. D. North, at a sale in New York City, not long ago, paid \$3700 for Martha Washington's family Bible. It was printed at Oxford, England, in 1783, and has her autograph in three different places. The five leaves at the front of the book contain the manuscript record of Lawrence Lewis, George Washington's nephew, and his wife, Eleanor Parke Custis, Washington's stepdaughter, known generally as Nelly Custis. It also contains the record of the births of their eight children.

## GENERAL WASHINGTON'S COURTESY

On a certain occasion Washington had a visitor who drank his coffee from his saucer; but lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the tablecloth. "He did it with such audible vigor that it attracted my attention, and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation, and immediately

adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he imitated."

## WASHINGTON AND THE CHILDREN

Washington was fond of children. One winter night a large house in a Northern state was brilliantly illuminated; the dining-room table was spread with glittering silver and glass and dinner was ready to be served. A guest was expected, and the dinner was spoiling. But the servant said the guest had arrived an hour before and had been shown to a room, so that he could rest and wash before dinner. As he did not come down, the host went upstairs to investigate the delay. On his way he passed the nursery, and there sat the missing guest, a baby astride his foot. He was "riding a child to Boston" and singing quite lustily "How the Derby Was Won," to the delight of another child close by. When he saw his host he was a little confused, but finished the song, then rose and bade the children good-night. "Say 'Good-night, and thank you, General George Washington'," said the father.

## TWO PICTURES IN THE LIFE OF WASHINGTON

On Wall Street, at the corner of Nassau Street, in New York, stands the sub-treasury, in whose vaults are stored great quantities of gold and silver, which are constantly being drawn out and added to as the business of the city requires. On the steps of this plain building stands a statue of Washington, at least twice as large as life, marking the spot where our first President took the oath of office, and just inside the entrance is the block of red sandstone on which he stood on that important occasion. The stone is framed and protected by glass, and fastened to the wall. Here George Washington stood and promised, in the sight of God, to administer the affairs of the nation honestly and fearlessly to the best of his ability, and all the people said, "Amen." Did any one think of another picture? Did anyone remember the terrible winter at Valley Forge when Washington's forces were suffering for clothing and food, and he did not know how to make them comfortable or what move to make next? Then it was that one of his officers, going through the woods, saw General Washington on his knees, pleading with God for guidance and help. There was the great man, indeed, so great that he was humble as a little child before God. That act showed the man.

## GENUINELY RELIGIOUS

Washington was a genuinely religious man during all his public life. He took the time to pray in the morning when he was an officer in the war with the French and Indians, and later, when he was commander-in-chief of the American army during the Revolution he offered up petitions at a throne of grace. When he was at home, Mount Vernon, he regularly observed the Lord's Day by riding five miles to attend divine service in Poh-nick church, of which he was vestryman for a



number of years. When President, it was the custom of Washington to go to church regularly Sabbath mornings, and in evening he read a sermon aloud to Mrs. Washington or a portion of the Scriptures. Thus he kept up his spiritual strength.

### LINCOLN'S BIRTHDAY

Again we enter the month when this nation takes note of the birthdays of Abraham Lincoln and George Washington. The first was born on the twelfth of the month, and the second on the twenty-second, only ten days between these two birthdays. The one has been known as the father of his country, and the other as its preserver. Washington led the way through those trying, testing, battling days when the nation was born. Lincoln endured the fearful strain when the foundations were violently attacked from within, and disintegration seriously threatened. The suffering of both men was terrible, well-nigh immeasurable.

Both these men were guided by unchanging principles rather than by fads of the time. They belonged to that company of strong men who appear through the ages who believe that there are two things which greatly affect the thoughts, actions, lives and influence of men. These are principle and opinion. Principle is fixed, ever moving and controlling by divine eternal appointment. Opinion is human, changeable and passing. When conflict arises between opinion and principle, opinion must go to the wall, and principle must be obeyed. Human leaders have been divided into two classes: those who followed principle and prevailed; those who followed opinion and failed.

These two men eminently belonged to the first class. They respected opinion, but obeyed principle. In our present time there is a great tendency to follow opinion, and already great crashes and clashes have followed.

Both Washington and Lincoln were Christian men, as is evident from their testimony and open expression. Their principles rested back in the person and teachings of Christ. And there are many lessons for our time from both men that as pastors we can gather and present to our people.

### SUGGESTIVE TEXTS AND THEMES

**The Serviceable Life:** "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

**Lincoln the American Great-Heart:** "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21.

**Poverty in Youth a Factor in Development:** "And Saul's servant spoke these words in the ears of David. And David said, Seemeth it a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed." I Sam. 28:23.

**The Character of Lincoln:** "As a man is, so is his strength." Judges 8:21.

**The Memory of Lincoln:** "The memory of the just is blessed." Prov. 10:7.

**Great by Great Service:** "Whosoever will be great among you, let him be your minister, and

whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

**Lincoln the Emancipator:** "The same did God send to be a ruler and deliverer." Acts 7:25.

**Lincoln's Patriotism:** "Zebulun was a people that jeopardized their lives unto the death." Judges 5:18.

**Prayer for the Nation:** "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." Ps. 51:18.

**Lincoln's Growth Under Pressure:** "Cast down but not destroyed." 2 Cor. 4:9.

### LINCOLN AND RIGHT

Lincoln always wanted to know, "Is it right?" Once, on finding his client had deceived him, he left the room, and would not return when sent for, but said, "I found my hands were dirty, and I washed them, and intend to keep them clean." He believed that labor came before capital; capital could not create labor, but labor could create capital. When it came to the question of the dollar or the man, he said, "I am on the side of the man every time."

### BRICKS FOR BALLAST

When Lincoln's desire to include Edwin M. Stanton in his cabinet was met with objection because of Stanton's well-known excitability, the President said: "We may have to treat him as they are sometimes obliged to treat a preacher I know out West. He gets so wrought in his prayers and exhortations that they have to put bricks into his pockets to keep him down. We may have to serve Stanton the same way, but I guess we'll let him jump a while first."

### PROVIDENCE PLUS

On one occasion, referring to Douglas' statement that he would "trust Providence" to bring about a certain issue in slavery, Lincoln said: "The Judge's trusting in Providence reminds me of the old woman who had been run away with by a fractious horse. She said she 'trusted in Providence till the breechin' broke'—then she didn't know what on airth to do!"

### FAITH AND VALOR

A senator talking in a room where Mr. Lincoln was present in the White House, at the darkest time of the war, said, "If we would only do what is right, the Lord would give us the victory." Mr. Lincoln, standing up at the table, cried out, "My faith is greater than yours."

"How is that?" asked the senator.

"Why," said he, "God will make us do right to give us the victory."

Now if you take that in, you will understand the confidence he had in the God of our fathers. He will make us do right to give us the victory. "Add to your faith virtue," and virtue, I understand, means valor, like the valor of Joshua. Abraham Lincoln had it; I could give a good many instances of it.—*Gen. O. O. Howard.*

## LINCOLN AND VALOR

If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good.—*Abraham Lincoln.*

## OFFICE SEEKERS

At the opening of his term Lincoln was overwhelmed with persistent office-seekers, and so much of his time was occupied in listening to their demands and trying to gratify them that he felt that he was not attending to military affairs and matters of public policy as closely as he should. He compared himself to a man who was so busy renting rooms at one end of his house that he had no time to put out the fire that was destroying the other end. And when he was attacked with the varioloid in 1861, he said to his sister: "Tell all the office-seekers to come and see me, for now I have something that I can give them."

## PUBLIC SENTIMENT

It was Abraham Lincoln who said: "In this and like communities, public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed. Consequently, he who molds public sentiment goes deeper than he who enacts statutes or promotes discussions." Good thought for ministers.

## LINCOLN COULD EVADE

When the Sherman expedition which captured Port Royal went out there was a great curiosity to know where it had gone. A person with ungovernable curiosity asked the President the destination.

"Will you keep it entirely secret?" asked the President.

"Oh! yes, upon my honor."

"Well," said the President, "I will tell you." Assuming an air of great mystery, and drawing the man close to him, he kept him waiting the revelation with great anxiety, and then said in a loud whisper, which was heard all over the room, "The expedition has gone to sea."

## SHREWDNESS

If the head of Lee's army is at Martinsburg and the tail of it on the plank road between Fredericksburg and Chancellorsville, the animal must be very slim somewhere. Could you not break him?—*Telegram, Lincoln to General Hooker, June 14, 1863.*

## TURNED TEARS TO SMILES

One night Schuyler Colfax went to the White House to ask the President to respite the son of a constituent, who was sentenced to be shot, at Davenport, for desertion. Mr. Lincoln heard the story with his usual patience, though he was wearied out with incessant calls, and anxious for rest, and then replied.

"Some of our generals complain that I impair discipline and cause insubordination in the army by my pardons and respites, but it makes me rested, after a hard day's work, if I can find some good excuse for saving a man's life, and I go to bed happy as I think how joyous the signing of

my name will make him and his family and friends."

And with a happy smile beaming over that care-furrowed face, he signed that name that saved that life.

## HAD A "KICK" COMING

During the war, one of the Northern Governors, who was able, earnest and untiring in aiding the administration, but always complaining, sent dispatch after dispatch to the War Office, protesting against the methods used in raising troops. After reading all his papers, the President said, in a cheerful and reassuring tone to the Adjutant-General:

"Never mind, never mind; those dispatches don't mean anything. Just go right ahead. The Governor is like a boy I once saw at a launching. When everything was ready, they picked out a boy and sent him under the ship to knock away the trigger and let her go.

"At the moment everything depended on the boy. He had to do the job by a direct, vigorous blow, and then lie flat and keep still while the boat slid over him.

"The boy did everything right, but he yelled as if he were being murdered from the time he got under the keel until he got out. I thought the hide was all scraped off his back, but he wasn't hurt at all.

"The master of the yard told me that this boy was always chosen for that job; that he did his work well; that he had never been hurt, but that he always squealed in that way.

"That is just the way with Governor ———. Make up your mind that he is not hurt, and that he is doing his work right, and pay no attention to his squealing. He only wants you to understand how hard his task is, and that he is on hand performing it."

## LINCOLN'S LAST OFFICIAL ACT

Probably the last official act of President Lincoln's life was the signing of the commission reappointing Alvin Saunders Governor of Nebraska.

"I saw Mr. Lincoln regarding the matter," said Governor Saunders, "and he told me to go home, that he would attend to it all right. I left Washington on the morning of the 14th, and while en route the news of the assassination on the evening of the same day reached me. I immediately wired back to find out what had become of my commission, and was told that the room had not been opened. When it was opened, the document was found lying on the desk.

"Mr. Lincoln signed it just before leaving for the theater that fatal evening, and left it lying there, unfolded.

"A note was found below the document as follows: 'Rather a lengthy commission, bestowing upon Mr. Alvin Saunders the official authority of Governor of the Territory of Nebraska.' Then came Lincoln's signature, which, with one exception, that of a penciled message on the back of a card sent up by a friend as Mr. Lincoln was dressing for the theater, was the very last signature of the martyred President.



# GREAT TEXTS AND THEIR TREATMENT

## MARKS OF A TRUE RELIGION

"Ye men of Athens, I perceive that in all things ye are very religious." Acts 17:22.

It is a doubtful compliment that Paul passed upon the Athenians when he thus prefaced his address. Very religious they were, but very far short of a true moral standard of living.

I. A true faith has its supreme mark in an upright life. A religion that is not ethical, or a conception of the Christian faith that lacks in ethical qualities, must be put down as spurious. True religion is not only a life to be lived; it is a life to be lived upon the highest plane of individual conduct. Its goal is moral perfection.

II. True faith sets a big task. That is another of its chief characteristics. Human weakness is inclined to meet it with a compromise, suggesting substitutes for its vital elements and a lowering of its ethical standards. Pagan leaders prefer a religion whose demands are readily attainable. Hence the pagan tendency, whether in a Christian or a non-Christian land, is to fit religion to the present life, rather than fit the present life to religion.

III. Another mark of true faith is humility. This grace will result naturally from a consciousness of one's imperfections as they are seen in the light of the high character standard which true religion holds up.

IV. But a life which embodies the true faith will be more than upright and more than humble. These two qualities will be shot through with a third—that of brotherly sympathy. Theoretically at least, a pure heart might be a cold heart, and humanity might end in itself. The world needs, and true religion supplies, a social passion. Vanity of vanities is a feelingless faith. This holy passion gives eyes to the soul, enabling it to see around the world. The world outlook must form the basis of a world brotherhood.

V. But let it be remembered that true religion also is more than a holy passion. It is marked by sound reason in its manifestations and methods of service. It is not a tendency of a genuine faith to cut across corners, and attempt to do by a single stroke what can be accomplished only by a properly directed and necessarily drawn-out program of service.

VI. That indicates another mark of true religion, that of patience, the recognition of the time element in accomplishing its ends. There must be sowing if there is to be reaping. Impatience will, and often does, ditch the train of progress. It ignores processes in seeking results.

VII. The crowning glory of the true faith is that it contains the power and incentive for its own fulfillment. It forms the connection of the soul with the heavenly dynamo. With man all that is here mentioned is impossible, but with God it is placed within the range of possibility. And that makes the true faith pre-eminently practical.

It does what no other does or can do—supplies the standard, the incentive, and the power for righteous living. By that test the true faith is to be identified.

## THE FELLOWSHIP OF SERVICE

"Give me to drink." John 4:7.

There at Jacob's well the extremes of two civilizations met—the woman of Samaria and Jesus of Nazareth. The one was the embodiment of polluted blood, moral degeneracy, and social ostracism; the other was the choicest product of the purest blood, the highest culture of the most favored race that the centuries had brought forth. To a surface view it would seem that there was nothing in common between them. This fact was especially emphasized by the woman. She reminded the Saviour that he was a Jew, she a Samaritan. "We worship here; you worship in Jerusalem." "The Jews have no dealings with the Samaritans."

I. But Jesus was not limited to a superficial vision. Beneath the debris of a sin-wrecked world, he still discerned the inner essential unities of life, the things which made the whole world kin. He saw that the barriers that had broken the human family into so many fragments were of man's own making.

II. The voice of the woman was that of the world's discord; the Saviour's was the voice of heaven's harmony that appeals to the holiest instincts of the heart. He sought to unite again those broken fragments, to touch the chords that had gathered upon them the rust of the selfishness and neglect of the ages, to set them vibrating in unison, so that out of the confusion of conflicting passions and purposes might resound once more the music of life and love and brotherhood.

III. "Give me to drink." The chord touched by the simple request was that of a common need. Conscious of her own inferiority, the woman saw before her the representative of a superior race suffering from thirst, hunger, and fatigue, evidently subject to all the needs, physical and otherwise, that were the lot of her despised people. Here at least was the basis for mutual understanding and sympathy. The waterpot in the hands of the woman, and the Saviour's request for a drink of water both signified the same thing.

People do not get together by exalting their differences. After all, these are only the transient, incidental matters which soon must vanish away, or else be obscured by the eternal verities. There are enough things held in common by all people to furnish the basis of a fellowship as wide as the world and as deep as the world's need. Our common burdens and sorrows, our common interests, longings, and hopes—why should we not think more upon these things?

IV. "Give me to drink." The humble request touches another chord in human life—the fellow-

ship of service. Jesus probably could not have helped this needy soul by direct ministry, so he used an indirect method, letting her bless her own life by becoming an avenue of helpfulness. There is a misconception, quite widespread, in regard to serving our fellow-men. We too often seek to place ourselves in the attitude of benefactors, giving the other person a sense of his dependence upon us. The craving to serve is a natural one, much more so than a desire to be served. Hence, it is more blessed to give than to receive, because it is more in harmony with human nature at its best. What is so annoying as a neighbor who will not let you do him a favor? He thereby shuts off one channel of blessing, one source of neighborliness. Service is uplifting, uniting, sanctifying. Jesus came to serve. Hence, he was willing to receive help from one so low in the scale of life, for in so doing he became a blessing to her, and opened a channel of blessing to a multitude whose hearts were opened to the gospel because of the "woman who testified."

V. "Give me to drink." The plaintive voice of him who, nineteen centuries ago, sat on the well-curb, weary, thirsty, and hungry, still is speaking through every unsaved soul, every sad and needy life, every unfinished task, every land enshrouded in heathen darkness. This voice alone will touch the chords of a world brotherhood and set them vibrating. In the response to that voice, not in mere creeds or the uniformities of faith and form, is to be found the secret of Christian unity, the joy of fellowship, and the realization of the divine ideal in character and conduct.—*R. T.*

#### "USED" SERMON TOPICS

The Home

The Child in the Home.

Young People in the Home.

Marriage.

Husband and Wife.

—*Rev. J. S. Lee.*

#### ELEMENTS OF SUCCESS

What Is Success? Gen. 1:26, Matt. 16:26.

The Influence of Heredity. 1 Kings 12:1-19; 1 Sam. 3:1-10.

The Influence of Environment. Gen. 13:7-13; Heb. 11:24-26.

Choosing a Vocation and Preparing for it. Ex. 31:1-11.

The Will. Rom. 7:14-25.

Followed with addresses by prominent persons representing various vocations.

Persons attending these addresses were invited to prepare essays on the essentials of the various topics, and gold medals were awarded to those who submitted the best essay on any given subject.

—*Rev. O. J. Bowman.*

#### GET RIGHT WITH GOD

The Bible and Armageddon.

The World and Armageddon.

The Bible and Hell.

The World and Hell.

The Bible and Heaven.

The World and Heaven.

—*Rev. Geo. F. McElvein.*

#### GOD'S WORD

The Bible and the Nation. 1 Peter 1:25.

Is the Bible God's Word? 2 Peter 1:21.

The Great Faith of a Canaanitish Woman. Matt. 15:28.

The Story of a Great Life. 2 Tim. 4:7.

The Psychology of Personality in Religion. Luke 24:45.

How to Have a Good Conscience. Acts 24:16.

Iron Chariots in the Way. Judges 1:19.

—*Rev. Herbert Hezlep.*

#### OUR CHRIST

What Think Ye of Christ?—The Meaning of His Mission. Luke 10:10.

What Think Ye of Christ?—The Charter of His Kingdom. Matt. 5, 6, 7.

What Think Ye of Christ?—The Epic of His Strife. John 8:37.

What Think Ye of Christ?—The Symmetry of His Character. Eph. 4:13.

What Think Ye of Christ?—The Power of His Presence. Matt. 28:18-20.

—*Rev. John Murray Allison.*

#### WHITHER?

Death: What Is It?

Second Coming of Christ! How, Why, When.

The Resurrection: What, When, Whither?

The Judgment: When, Why, Whom?

The Heavenly Home: Where, What, Who?

—*Rev. Henry W. Tiffany.*

#### THE FAMILY GATHERING

The High Cost of the Best. Matt. 13:44-52.

To Every Man His Work. Mark 13:34.

The Shepherd Chapter. Psalm 23.

What Values Attach to Church Membership? Col. 1:18.

Fellowship Meeting, Kindness. Gal. 5:22; Eph. 4:32.

The Love Chapter. 1 Cor. 13.

Importance of Attracting Men to Christ. Prov. 11:30; John 1:40-52.

Rewards in Leading Men to Christ. Dan. 12:3; James 5:19-20.

Fellowship, Goodness. Gal. 5:22, Acts 11:24.

—*Rev. Ralph W. Hobbs, First Baptist Church*

#### RELIGIOUS LEADERS OF THE 19TH CENTURY

Dwight L. Moody, An Evangelist of the Gospel of Christ.

William Booth; Founder of the Salvation Army.

Henry Ward Beecher; Patriot, Preacher and Reformer.

Lyman Abbott; An Interpreter of the Ways of God in a Age of Doubt.

—*Rev. Perry J. Stackhouse, First Baptist.*

#### THE LIFE OF THE MASTER

The Master's Fearlessness.

Scripture suggestions:

Sunday, Matt. 12:9-14.

Monday, Matt. 15:1-6.

Tuesday, Mark 2:23-28.



Wednesday, Mark 7:14-20.  
Thursday, Matt. 21:9-13.  
Friday, Matt. 23:13-17.  
Saturday, Luke 12:1-4.

—Rev. R. B. Deer.

### New Testament Prayer Meetings

The Answer to Prayer. Matt. 21:12-23.  
The Seashore Prayer Meeting. Acts 20:28-38.  
The Holy Spirit and Prayer. John 16:1-15.  
The Midnight Prayer Meeting. Acts 16:25-34.  
Personal Testimony. John 1:35-46.  
The Civic Prayer Meeting. Neh. 4:7-12.  
Partakers of Divine Nature. Pet. 1:4-11.  
The Cottage Prayer Meeting. Jas. 5:10-20.  
A Changed Man. Phil. 3:4-15.  
The Upper Room Meeting. John 20:19-31.  
A Picture From Life. Mark 5:1-20.  
The Consecration Prayer Meeting. Acts 6:1-8.  
The Conference Prayer Meeting. Mal. 3:8-18.

—Rev. E. Lee Fleck.

## Outlines

### CONSIDER CHRIST JESUS

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:3.

I. There is something said here of Christians: they are apt to be wearied or faint in their minds.

1. From the duration of the work.
2. From the magnitude of the obstacles.
3. From the lack of inward vigor.

II. There is something said here of Christ. He endured such contradiction of sinners against himself.

1. He endured contradiction—against his person, his miracles, his preaching, his companions, his government.

2. He endured the contradiction of sinners—all of them sinners by nature and practice, some of them heinous sinners.

3. He endured the contradiction of sinners against himself—a Person of such dignity and innocence.

III. There is something said here of the duty of Christians in reference to Christ. They ought to "consider" him.

1. As their example.
2. As the source of their strength.

### THE FOOLISHNESS OF PREACHING

"It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

I. The apparent foolishness of preaching.

1. When we consider what preaching is.
2. When we consider who they are that preach.
3. When we consider what they preach.
4. When we consider to whom they preach.

II. The real wisdom of preaching.

1. The authority.
2. The theme.
3. The promised aid.
4. The proved results.

### EVIDENCES OF GOAL OF CHRISTIAN PROGRESS

2 Pet. 1:1-8

1. A new nature. "Partakers of the divine nature." v. 4.

2. Symmetrical growth. "Add to your faith virtue," etc. vs. 5-7.

3. Luxuriant fruit. "Neither barren nor unfruitful." v. 8.

4. Undaunted steadfastness. "Give diligence . . . never fail." v. 10.

5. The abundant entrance. "Entrance . . . abundantly." v. 11.

—Rev. A. F. Weaver.

### GOD'S FOUR GUARANTEES

"I the Lord have spoken it, and I will do it." Exekiel 36:36.

There are four guarantees of holiness:

I. The promise of God. God's Word is a tried Word. It has been proved through the ages, and God has never violated his promises.

II. The purpose of God. From Genesis to Revelation we can see that God's purpose is that of salvation of his people from their sins. His purpose is:

(a) Holiness—rectitude of character.

(b) Righteousness—rectitude of conduct.

III. The power of God. What God wills us to become we may become. The great demonstration of God's power in the Old Testament is the crossing of the Red Sea. In the New Testament it is the resurrection of Christ from the dead.

IV. The provision of God. We are tempted to ask, like Israel, "Can God do this?" The provision of God is in Christ Jesus, and is sufficient for our every need.

### THE WATER OF LIFE

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

I. The beauty of the emblem here used to set forth Divine grace. "Water." Water is purifying, fertilizing, medicinal. So of grace.

II. The conditions on which we obtain it. There must be a "thirst," a desire, a taking. Appropriation.

III. The freeness of the gift. "Freely." It is to be had without money. Had in abundance. Had by all who come. Can be had now. "Heaven alone is given away"—may be had for the asking.

IV. The invitation of the Spirit. "The Spirit and the bride say, Come." The Spirit says, Come, 1. By the written Word. 2. By his operation on the mind and heart of men. 3. By providences.

V. The invitation of the Church. "The Bride." She says, Come. She does it by her preaching, by her prayers, by her example. Through her members she is saying, Come.

VI. The closing invitation is general. "Whosoever will, let him take the water of life freely." General.

1. Let the sinner come for pardon. 2. The backslider for restoration. 3. The Christian for sanctification. So full, so free, so satisfying, let us respond to the invitation. Let us take, drink, drink deeply.—H.

# Outlines for Funeral Sermons

In response to many requests we give some outlines for funeral sermons. We have also been asked for suitable poems, which we try to furnish.

In the meantime we suggest that nothing in that line exceeds in quality some of our standard hymns.

## OUTLINES OF FUNERAL SERMONS THE BLESSED DEAD

"Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Rev. 14:13.

In every particular of present existence men's fortunes differ, but to die is common to all. It is inevitable, universal, reasonable.

The text states a condition, describes a character, assigns a reason.

I. The condition. "Blessed," i. e., happy, satisfied, at peace, utmost capacity for happiness gratified. The Christian teaching that death means more abundant life sounds like a paradox. But if it be this, it is not peculiar to the Christian faith. Everywhere life is conditioned by death. Every advance in life necessitates death.

II. The character described. "Which die in the Lord." The blessedness announced is the result of character and conduct, the character developed and made manifest by the conduct of life. They who cannot think cheerfully of death have probably never thought cheerfully and rationally of life.

III. The reason assigned. "That they may rest from their labors; for their works follow with them."

1. Blessed in themselves, being at rest. The weariness of physical labor, the depressing reactions of intellectual pursuits, the strain of spiritual conflict—all are things of the past.

2. Blessed in their recompense. "Their works follow with them." Their works follow as the satisfactory evidence of having lived to, and died in, the Lord.

3. Blessed in their influence upon the living. While all their personal labor ends with life, the influence of that life tarries with the living, so that while dead, they still live. Continuing, lasting power for good is the legacy to the world of all who "die in the Lord."—*Rev. Henry B. Warring.*

## THE NIGHTLESS WORLD

"And there shall be no night there." Rev. 22:5. Jesus Christ is with singular appropriateness called the Sun of Righteousness.

This Sun is fixed in the moral horizon of the universe. Although the "Light of the World," peculiarly the Light of Heaven. "The Lamb is the light thereof." Hence it is said of the celestial world in the text, "There shall be no night there."

I. There shall be no natural or physical night there.

1. From the present constitution of our persons, the constant alternation of day and night is agreeable and necessary.

2. In heaven, the nature of man shall be perfected, and he shall serve God day and night.

3. This provides for a large amount of service, and an uninterrupted enjoyment of pleasure.

II. There shall be no intellectual night there, i. e., perception of the truth shall be clear and accurate. Here our minds are long immature, clouded by disease, trammelled by prejudice, limited in their range of observation.

2. In heaven—the reverse.

III. There shall be no moral and spiritual night there.

1. By a moral and spiritual night is meant the concealment of the distinctions between right and wrong, and of God himself.

2. In the moral world, God in his moral attributes is the object. Christ is the Light in which he is seen. Holiness and union are the powers of vision.

3. In respect of these, this is night—Heaven is day.

IV. There shall be no providential night there. By a providential night is meant the difficulty of seeing God and the laws of his government.

V. There shall be no night of affliction and death there.

1. Death.

2. Affliction—not needed.

—*Rev. James Stewart.*

## THE MYSTIC STEP

"There is but a step between me and death." 1 Sam. 20:3.

How solemn this statement. It is true. It is true of every one.

I. It is a certain step.

All must take it. Settle us in the finest spot under the fairest skies, beside the clearest streams, watching the choicest flowers, and listening to the sweetest songs, yet even there that step would be before us and death find us. It is one event that happeneth to all.

II. It is an uncertain step as to time and place.

When we must take it we cannot tell. It may be next week, or next year, or not for many years. Where we must take it is altogether hid from us. It may be in the street, the way, the house, or far away from friend and home. It has often been taken very unexpectedly.

III. It is a final step.

It puts an end to human distinctions, as king, subject, master, servant. It puts an end to the present character of human duties, as those of parents and children. When taken all plans and purposes perish.

IV. It is a parting step.

It parts us from the world of matter—from flower and star—from friends near and dear to us—from ourselves—the body is left behind when this step is taken and the soul goes to God who gave it.

V. It is a solitary step.

It is but one. Death is a lonely thing. We must take it alone. Alas! Some take it alone without God, whose favor is life and whose loving kindness is better than life.

VI. It is altogether a solemn step.

The step of birth is solemn. "It is an awful thing to be born, because we have got into ex-



istence and can never get out of it." The step of prayer is solemn. To bow in prayer before the throne of the great God is surely solemn. Not less solemn the step of death.

VII. Prepare for taking this step.

To get to heaven we must repent and believe in Christ. Except we are born again all our cherished hopes will vanish like a vision and leave nothing before us but the blackness of darkness forever. Preparation must be made now. This is the only acceptable time. This only is the day of salvation.—*J.D.*

### THE GATHERED LILIES

"My beloved has gone down to his garden . . . to gather lilies." Song of Solomon 6:2.

I. Children are tender plants committed to our care.

II. Christ is the head-gardener.

III. He gathers the blossoms when he will.

IV. Gathered by him they are fadeless.

V. Shall we not permit him to do what his love and wisdom deem best?

### IN HIS ARM

"He shall gather the lambs in his arm and carry them in his bosom." Isa. 40:11.

I. We mistakenly think of death as "ruthlessly snatching our little ones from us." An utterly false conception, like so many other notions we cherish concerning death.

II. The blessed truth is that Christ lovingly calls the children to himself.

III. They are forever safely beyond the reach of pain and temptation.

IV. We may rejoice in them by and by if we will.

### AT EVENING TIME

I know not what the long years hold  
Of winter days and summer clime;  
But this I know, when life grows old  
It shall be light—at evening time.

I cannot tell what boon awaits  
To greet me, with the falling night;  
But this I know, beyond the gates,  
At evening time, it shall be light.

—*Thomas Curtis Clark.*

\* \* \*

What if some morning, when the stars were paling,  
And the dawn whitened, and the East was clear,  
Strange rest and peace came on me from the presence

Of a benignant spirit standing near!

And I should tell him, as he stood beside me,  
This is our Earth, most friendly and most fair;  
Daily its sea and shore, thro' sun and shadow,  
Faithful it turns, robed in its azure air.  
There is blest living here, loving and serving,  
And quest of truth, and serene friendships dear.

But stay not, Spirit! Earth has one destroyer.  
His name is Death. Flee, lest he find thee here!  
And what if then, while the still morning brightened

And freshened in the elm, the Summer breath

Should gravely smile on me, that gentle angel,  
And take my hand and say, "My name is Death!"  
—*Edward Rowland Sill.*

\* \* \*

Why be afraid of Death, as tho' your life were  
breath?

Death but anoints your eyes with clay, O glad  
surprise!

Why should you be forlorn? Death only husks  
the corn.

Why should you fear to meet the thresher of the  
wheat?

Is sleep a thing to dread? Yet, sleeping, you are  
dead

Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden  
bench?

Why not with happy shout run home when school  
is out?

The dear ones left behind? O foolish one, and blind!  
A day—and you will not meet; a night and you  
will greet.

This is the death of Death—to breathe away a  
breath

And know the end of strife, and taste the deathless  
life.

And joy without a fear, and smiles without a tear,  
And work, nor care, nor rest, and find the last the  
best!

—*Malbie D. Babcock.*

\* \* \*

### A WEEK OF STREETS

The ingenious pastor of "The North Street Church of God," somewhere (no city or town) planned a series of meetings called a "Week of Streets." He selected five streets on which his people lived and designed each night by one of those streets. In the announcement is this explanation:

"The night the street where *you* live is named, *you* will be specially responsible for getting people out to the service. Let's see which street secures the biggest congregation."

On Sunday he preached on "The Conversion of Zacchaeus" and "The Test of Real Religion." Then on Monday night he began the "Street Preaching" according to the following program:

Monday—Boas Street Night.

Sermon Subject: "When a Revival Meeting Was Held in a Street." Neh. 5:1.

Tuesday—Forster Street Night.

Sermon Subject: "The Street Called Straight." Acts 9:11.

Wednesday—Briggs Street Night.

Sermon Subject: "The City of Golden Streets." Rev. 21:21.

Thursday—North Street Night.

Sermon Subject: "A Street That Was Turned Into a Physician's Office." Mark 6:56.

Friday—State and Herr Street Night.

Sermon Subject: "When an Angel Walked the Street." Acts 12:10.

# Sermons

## *The Unfailing Theme*

REV. A. W. CONNOR  
Bendige, Victoria, Australia

Text: "For we preach not ourselves, but Christ Jesus as Lord; and ourselves your servant for Jesus' sake." 2 Cor. 4:5.

Speaking with reference to the convicted Saul, the ascended Lord said to Ananias, "He is a chosen vessel unto me, to bear my Name before the Gentiles and kings and the children of Israel; for I must show him how great things he must suffer for my name's sake." Thus was there imposed upon Saul the same great duty which the Lord before his ascension had laid upon the other apostles. They were to be heralds of the cross; proclaimers of the saving Name among the nations. This work was to be not only world-wide in its scope, but age-lasting, and hence became the duty of those who were their successors in evangelising, if not in office.

Nearly thirty years later, when the Name had been borne by Paul into many countries, and before rulers and governors, and when, by actual experience of stripes, stonings and imprisonments, he knew that the "great things" to be suffered for the Name's sake were only too real, we hear him as he reviews his ministry uttering words that reveal the very heart of his message to the nations, and the impulse and inspiration of his own self-sacrificing service. "For," says he, "we preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake." Here is his service: "We preach." Here is his theme: "Christ Jesus as Lord." Here his inspiration to service: "For Jesus' sake." The middle thought of these three gives us our subject, the unfailing theme in our work of evangelism.

### 1. The old evangelism.

It is a matter of thankfulness that the subject of evangelism is demanding and receiving so much attention in the religious world today. With many there is fear, often expressed, but more often felt, that the gospel is a spent force, and that this century demands a new evangelism, if not a new evangel. It is an age of many evangels. We have gospels socialistic, materialistic, ethical, and academic, all designed to supplant the old gospel with its message to the individual of sin, redemption and regeneration. Let us consider what the old evangel was, meaning thereby the New Testament evangel.

Without going far, we soon discover that apostolic preaching centered in a *whom* rather than a *what*. To the Colossians Paul declared: "Christ in you the hope of glory, whom we preach." To the Corinthians he speaks of "the Son of God, Jesus Christ, who was preached among you by us." So in Luke's record of the newly converted Saul, he preached "Christ" to the Damascenes "that he is the Son of God." To the Samaritans Philip preached Christ, and to the Ethiopian, Jesus. At Corinth Paul's desire was to know nothing save "Jesus Christ and him crucified." Thus he

preached a person and a fact. This preaching of person and fact he designates the gospel; and this gospel, or more simply, good news, was of necessity the proclamation of a fact—not of a speculation, a philosophy, or a logical deduction—but of actual events that had taken place on this earth of ours, which were closely related to our spiritual well-being and capable of proof. "I declare unto you the gospel . . . that Christ died for our sins, was buried, and rose again." This then is what he means by the "preaching of the cross." With a magnificent audacity he expressed his desire and determination to stand amid Roman power and greatness and preach the name of Jesus, which would show God's power. Thus, to Paul the preaching of Christ was an unfailing theme. To him two certitudes are ever present: first, that humanity—all humanity—unhelped from God, was lost, prostrate in sins and doomed to despair; second, that with Christ come hope, uplifting and salvation to men.

### II. The evangelism for today.

Turning for a moment from this inspiring view of a man confident in the power of his message, we ask today—many are asking with apprehension—Can we still preach Christ as Paul preached him? Can the gospel of the first century be preached in this the twentieth? Have the marvelous discoveries of these later days, and the perfecting of physical and mental science, made the gospel according to Paul a back number? We are told so; and hence the demand for a new evangelism, which shall rehabilitate the church to influence with the people. In our view the evangel needed is that of the apostles of Jesus carried out by a united church. The gospel for the age is the gospel for every age from Pentecost till the end of time. The same gospel is needed because human hopes and fears, human needs and sins are still the same. We have an unfailing theme, interest in which depends not on time, place or circumstance. Let us be assured that while there may be new applications of old truths, and new methods of presenting it suited to the age and people, the world's supreme need is still Christ and his salvation. Here is our work: "We preach." Here is our theme: "Christ Jesus as Lord." Here our inspiration to service: "For Jesus' sake."

### III. But how shall we preach him?

Some points in the old evangel must be preached today; points in which Christ meets the need of humanity as none other can.

1. "First of all," says Paul as he sums up his gospel, "Christ died for our sins according to the Scriptures." That phrase, "according to the Scriptures," links the fact with the long line of symbolic ritual and prophetic words and types of the Old Testament. "Christ died;" here is a fact, but it is the explanatory clause that turns the fact

*(Concluded on page 640)*



## "What Is Good?"

ARNOLD EVERT LOOK

Texts: "For who knoweth what is good for man in his life." Eccl. 6:12. "The Lord hath showed thee what is good." Micah 6:8.

The author of Ecclesiastes in the sixth chapter, with characteristic pessimism, comments on the question, "What is good?" and, with keen insight into human nature, decides that the majority would vote for wealth. Yet he has observed men who had an abundance of riches and honor, and wanted nothing at all that they desired, but who never enjoyed their wealth. Perhaps some heaped it up and died before taking time to enjoy it, as has often been the manner of men. No doubt he had observed many others who put off the enjoyment of life until they had lost either the physical or mental capacity to enjoy it. To his mind, the miserable man living in luxury, the wealthy dyspeptics and the unhappy successful individuals were an abundant evidence that, although wealth seems the supreme good to most men, even wealth is of no good if its possessor gets no good out of it. He has arrived at the negative side of a great truth. Good is not inherent in things but in personality; not in quantity of externals but in quality of spirit. "A man's life consisteth not in the abundance of the things he possesseth."

If, however, wealth is not the *summum bonum*, undoubtedly the second vote of mankind would go to old age. Bernard Shaw, in his clever article entitled, "Back to Methuselah" complains that just when we have learned to live, we die. If we could only live as long as Methuselah, we could use our wisdom to establish millennial conditions on the earth. Evidently Mr. Shaw did not read far enough to find out what happened to Methuselah, and why. But the author of Ecclesiastes labors under no such delusion. A man may live many, many years, even reaching the age of two thousand years, and beget an hundred children, and so utterly miss what is good that he might better not have been born. He may only spend his time in the things that make for vanity and depart this life, no better off as regards true values, and leaving the world no better off, than as though he had never lived. The important thing about life is not its length but its character. His implied question ought to ring from every pulpit of our land, "What is the use of living long if it doesn't do you or the world any good?"

The author does not proceed farther with illustrations. It is not necessary. There are "many other things that increase vanity," 6:11, besides wealth and long life but which, when attained, do not necessarily bring good. He concludes, therefore, with the pessimistic question of our first text, "Who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow?" Thus does the gentle cynic discuss "What is good?" Like many cynics he is keenly intelligent and observing but his conclusions are negative. Thus do the cynics of all periods write. We owe them much. They expose our follies and

bare our hypocrisies with merciless criticism but they stop there.

Turn from the cynic to the priest; from Ecclesiastes with its keen cynicism to Leviticus and Deuteronomy with their elaborate priestly regulations. Here is another answer to our question: Good consists in keeping all the legal and ritual requirements of the law. If these things are kept, the land will be possessed and retained, prosperity will come, and all nations will respect and pay tribute to Israel. Then "these things" are enumerated. Along with regulations of deep moral and religious significance are others regulating the borders of garments; if one eats fish with fins and scales, one is very religious but if he should eat an eel, he would be an arch heretic. A man picks up a few sticks on Saturday or perhaps just after sundown on Friday and is stoned to death by the holy people. If God is the same yesterday, today and forever, either the priests mingled the spiritual with much that was material or else we ought to go outside and stone each other to death for turning on—or stepping on—the gas this Lord's Day. It is hard to be good in priestly religion for just when one has finished keeping ninety-nine regulations, he may discover that the apple eaten recently was from a three-year-old tree and he has broken the whole law. Lev. 19:23-25.

We know how Jesus brushed aside that sort of thing and turned fearlessly to the essential things of the spirit; how he distinguished between the moral obligation and the spiritual and eternal as contrasted with the transitory character of the temporal and ceremonial. But his followers have not always followed him in this. Christian groups even yet exist that place an almost meaningless form without any moral or spiritual value, and prohibitions with reference to food, dress, etc., at the very heart of religious obligation.

Turn again from the cynic and the priest to the prophet. No cynic has ever seen the evils of his day with greater clearness than the prophet. He thunders against the worship of Baal in language that makes men tremble; he exposes social injustice and degeneracy in terms that cause kings to squirm with the sense of guilt; he proclaims the urgent necessity of immediate repentance with a message that attracts all Jerusalem, Judea and the region about Jordan; he teaches with authority and not as the Scribes; he reasons with righteousness, temperance and judgment to come and a Roman governor trembles with conviction. The prophet sees sin but unlike the cynic he doesn't stop there.

No priest has ever placed greater emphasis upon certain requirements than has the prophet. Listen to the message of any of the great prophets. You are not long in doubt. There is something to be done and it *must* be done. The difference lies in the things upon which emphasis is placed. And right here enters the great contribution of the prophet. It is his function to simplify and spirit-

(Concluded on page 612)

# RIGHT LIVING

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## *Until He Finds It*

REV. JAMES S. RIGGS, D.D.

Text: "Which of you if he has a hundred sheep and has lost one does not leave the ninety-nine in their pasture and go in search of the lost one until he finds it." Luke 15:4.

It is a striking fact that whenever they could, tax-gatherers and other notorious wrongdoers were in the habit of getting close to Jesus to listen to him. The scribes and Pharisees were indignant about his association with such people. Their indignation was the occasion of the three parables in Luke 15. They were framed to rebuke a proud and contemptuous spirit. Each from its own angle casts light upon the purpose and reach of redemptive love. Thought must be centered upon the sharp antithesis apparent in them all—God, or Christ, and the lost.

I. The Lost. Ordinarily our use of this word in a theological sense has something connected with it. Just this meaning the Pharisees gave it. It appears in that kind of preaching that makes fear a prevailing motive and delights in lurid pictures of perdition. Even as Jesus used it, it has a sense of peril in it. But as the parables set it forth it has in it too, the glad hope of recovery. And the reason is that so much of wrong-doing is due to ignorance. Many, too, have not been "born into the world but damned into it." Harold Begbie tells us that in 1909 there were in England 30,000 children doomed to be criminals unless sought and found. It would be a surer inspiration for us all to the service of rescue, if we could divide all men into "the saved" and "the salvable." That was the real distinction of Jesus and so he went in search of the lost one until he found it.

II. The Search for the Lost. Just here let me remind you of the limitations of the incarnation. Jesus was conditioned in his approach to men, as you and I are, when it came to spiritual influence. He resorted to no magical means nor to overpowering miracles upon the will. Some inferences are deducible from these facts. First that his presence must have been genial. There was nothing of stern condescension or chilling reserve. The publicans then would never have wanted him. Also they must have felt his inextinguishable optimism. But above and beyond these the impelling power that sent him in search of the lost was compassion. It is to be distinguished from pity on the one side and from sympathy on the other. It comes always with a helpful and hopeful spirit. It saw the man in the sinner rather than the sinner in the man. No publican nor sinner was to him merely a product of circumstances; neither was he just a thief or an outcast. He sought to fan into a flame the divine spark in every soul, no matter how weak or flickering. Out of his compassion came these parabolic pictures of seeking. Can we not believe that a compassion so divine will abide as long as sin abides and keep on seeking and searching even in a world beyond this?

III. The Joy Over That Which is Found. The Pharisees were indignant. In heaven there was

joy. It is a very human God whom these stories reveal. It is not an easy doctrine that God suffers. Philosophic conceptions of him are likely to shut it out; abstract definitions of him do not give it place. If, however, God is love it must be possible for him to suffer, for a love that cannot suffer is unintelligible to us. The joy of these parables is that which follows suffering. Deep and true was the joy over one sinner lost once, but found now.

These are the great realities of the parables; the lost who can be found, the searching God, and heaven's joy over one who has been found.

What lessons may we learn from all that has appeared? The intrinsic value in God's sight of a human life. Note it was the publicans and outcast who were lost. In that condition the Pharisees left them. They were worthless. It is not so very long ago that this was the general attitude of society towards its criminals. It is beyond all question true that when God's truth has had free course it has magnified the value of human life. There are forces among us that count it cheap. I am not referring simply to war, but to social injustice and the commercial spirit. We must raise our voices wherever possible against these, and down all Pharisism.

"Within the problem of the better social order is always the problem of the better man." That is why Jesus was an individualist. He did personal work. Let us pray for the vision of men—all men—as potentially salvable and then seek for them one by one.

Nothing is ours to keep for ourselves. Money, talent, time, whatever it may be that we possess, is only ours to use. This is the great law written everywhere. No one owns anything for himself alone, and no one can live to himself alone.

—*Presbyterian Advance.*

### *"What Is Good?"*

(Continued from page 610)

ualize religion. The greatest of the prophets cut through the debris of centuries of developing emphasis upon petty rules and made religion simple, spiritual and universal. Whether ancient Isaiah or modern minister, the true prophet interprets God and his requirements in terms that are vital and spiritual.

Today, then, as we see "What is good?" we do well to turn from Ecclesiastes with its negative cynicism; and from Deuteronomy with its ritualism to the message of a great prophet, in whose simple, comprehensive language there is an answer that is eternal because truth is eternal. The answer of the priest is not satisfying to Micah, as it is not to us, 6:6-8. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Micah was a contemporary of Isaiah. He lived

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# The Three Calls

LESLIE E. DUNKIN

"The Master is come, and calleth for thee."  
John 11:28.

The setting of this text should be known to all students of Holy Writ. After some delay the Master had turned his foot-steps toward Bethany, where he knew that his friend, Lazarus, lay dead. Busy Martha, the woman of practical affairs, ran out to meet him, but Mary, the quiet, thoughtful one, remained in the house to mourn the loss of the brother. After her displeasure over the Master's delay had been appeased, Martha turned her attention to Mary, her sister, and spoke the words of our text, "The Master is come, and calleth for thee."

"The Master has come, and has called for thee." All through the history of the Jews during the time of the Old Testament, we find them looking forward to the coming of the Messiah, who was promised to be the King of the Jews. When Jesus did come, he did not have to preach that the Jews were to have a Messiah, for they knew it already, but he did have to preach that he himself was the Messiah. To the Jew, the coming of Jesus meant the coming of the Messiah, the Promised One.

To us today, the coming of Jesus means the coming of a Saviour. In Rom. 3:23 we read these words, "For all have sinned, and have come short of the glory of God." Then in Rom. 6:23 we find this statement, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord." The Saviour has come and his call is the call to freedom. As the Man of Galilee, the Son of God, hung there on the cross, his sacrifice was and is the call to us to come from the bondage of sin. To those of us who answer that call, it means the shackles of sin have been broken and we stand forth a free people, freed by the blood of Jesus Christ on Calvary. It is a call of "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Think for one minute what it would mean for you and for me, if we could not say, "The Master has come, and has called for us." When we try to think of what our condition would be and what it actually is, we ought to shout with joy, "The Master has come, and has called for us."

We do not have to stop with saying, "The Master has come, and has called for thee," but we can say with equal fervor and truth, "The Master is come, and calleth for thee." We do not have to look back to a dead past for our Leader, as other religious beliefs do. Death did not check Christianity. Our Lord and Master met death and conquered it. He is not a dead Saviour, but a risen and victorious Lord and Saviour. Ours is a religion of the present and it is a religion that does not have to be changed with the ever-changing ages. "The Master is come, and calleth for thee." This second call is a call to service. It is a call to the Christian for a life more consecrated to his work. He wants us to take our religion more seriously. In the past we have been just playing

with our religion. We need to get down to work. Do you realize that if all the Christian people in the United States would actually live and work at their religion for six months, the entire world could be brought to Christ in that short time? God pity us when we are brought before him in the Last Day to give an account of ourselves. He will say, "Why stood ye here idle all day?" What will our answer be?

We are living in a day and age when everybody is running to and fro over the country demanding his and her own rights. Dear friends, "The Master is come, and calleth for thee." He is claiming his rights over us. He is calling us to sacrificial lives of service. More money, higher wages, better hours, and all things like that put together will not settle the great unrest. What is needed is what the Master is calling for in our lives. The world needs more of loving sacrificial service.

To the unsaved, "The Master is come, and calleth for thee." He is calling for you to accept his priceless offer before it is too late. He is calling for you to change from your Hell-ward journey to a Heaven-ward one. The proposition is plain before you—"All we like sheep have gone astray, we have turned each one to his own way, and God hath laid on him the iniquity of us all." Will you accept the offer?

There is a third call that can be seen in this verse. We have seen, "The Master has come, and has called for thee" and "The Master is come, and calleth for thee." Let us consider another aspect of this same verse—"The Master will come, and will call for thee." We have men all around us, even theologues, who try to tell us that the Master will never come back again, but the angels there at the time of the Ascension, said, "This same Jesus which ye see going up into Heaven will come again in like manner as ye have seen him go up into Heaven." I have a Christ, who is coming again. When he comes, he will call us. To the Christian it will be a call of loving reward, but to the person who has lived his life away from Jesus Christ it will be a call of justice, and a call to punishment.

"The Master will come, and will call for thee." Our answer to the first two calls will determine our answer to the third one. What will our answer be?

## THE UPPER ROOM

"There is no God," the foolish saith;  
But none, "There is no sorrow,"  
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Which ne'er said, "God be praised!"  
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## **“What Is Good?”**

*(Continued from page 612)*

through that troublesome period when Sennacherib was demanding the utter submission of Jerusalem. Outside danger and faithful preaching by Isaiah and Micah had led the people to deep searching of heart. The old formalism had been inadequate; they had come face to face with fundamentals. The crisis passed with the rout of the Assyrians before the pestilence and with that deliverance the prestige and influence of the two prophets grew during the happy, peaceful years of the following reign of Hezekiah. The people look with new respect to the prophets for guidance. What shall we do now? How shall we come before God? With the old sacrifices? . . . they ask. And in one of the sweetest, most spiritual passages of the Old Testament, that of our second text, the prophet answered.

Good does not end in, but all good begins in, justice. John the Baptist knew that the kingdom of God could not come while publicans exacted exorbitant taxes and soldiers used their power to oppress their fellows. International questions cannot be solved while a few nations are able to grab all they wish instead of receiving what they justly deserve. National life will inevitably reflect the state of national justice. It argues no good for any nation when in one year (1922) sixty-seven persons reported incomes of over one million dollars each; and when great corporations charge all the traffic will bear rather than just profits. No type of education can quell bolshevism and no type of politics can stabilize government if we develop a condition in which a few control vast wealth and the great masses are out of work, undernourished in body and without opportunity to cultivate initiative. Our past equality will not avail for the future unless justice be maintained and no ‘close corporation’ is formed by a few all

powerful leaders. Justice for all is the indispensable requisite for international, national and individual good.

Mercy goes beyond justice. If there were no misfortune and no sin, perhaps there would be no need for mercy. The presence of the weak, crippled, diseased, erring and sinful, requires that Christian justice be tempered with mercy. Justice by itself almost inevitably degenerates into selfishness, i. e., getting one’s own rights. Mercy develops unselfishness, which is the basis of all true justice.

True humility goes beyond either justice or mercy. The story of the Pharisee and Publican who went up to the Temple to pray, told to them that trusted in themselves that they were righteous, is a case in point. Whatever else one may or may not have, the humble walk is necessary to approach God. True humility is the spirit of the religious man, the only adequate basis for justice and mercy. Self-conceit is selfish, turns mercy into condescension and destroys reverence.

Thus the prophet has taken the spiritual truth, drawn it forth from the material chaff and given it to us in its simplest form. Ethics and religion blend, as do duty to man and duty to God. Religion is an inner experience of fellowship with God that develops Godlike character and reflects in every sphere of human activity. If, then, we ask, “What is good?” for this world of ours with its conflicting nations; for this country of ours with its conflicting social, racial, religious and industrial groups; for this church of ours with its social and spiritual problems, and for these lives of ours with their problems arising out of relations with others, I answer in the unsurpassed words of the Prophet Micah, “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

---

## ***The Answer to Our Desire for Authority***

**REV. CHRISTOPHER G. HAZARD, D.D.**

Text: All authority hath been given unto me in heaven and on earth. Matt. 28:18.

The world is a radio shop, an exchange for all the ideas and dissonances of our day, where all the instruments are delivering their different messages at once. The increase of knowledge, the results of thought, present a field to the modern mind so vast that the common man loses the courage of his convictions. When the added extent of speculative teaching is brought forward, what is the man who is of the great majority absorbed in the business of getting a living, to do with his desire for religious certainty and his pursuit of religious authority? The desire is unquenchable, the soul must seek satisfaction, but can he be an independent investigator? What shall he do?

▶ Evidently he must find someone for a teacher to whom he can give his confidence, someone who

can command his faith and be to him an authority. Here often comes in the value of a minister of the truth and grace of God. Men who cannot be governed by thoughts may be governed by thinkers. Religious authorities must be accepted in common with all the other authorities of life. People cast off restraint when there is no vision of high and far things, and it is still necessary for some men to go up the Mounts of Transfiguration that they may bring down messages of what they have seen to the multitudes upon the plain of the world. But if the doctors disagree, and since they do disagree, what then? Then men must do what the radio expert does as he extracts from the confusion that fills the air the message that he needs. They must do what Elijah did when he stayed in the cave to let the wind, earthquake, and fire pass by, but came forth to hear and obey the still, small voice of God.

One may always hear that voice of God for

(This is the experience of a Minister who had never before attempted the publication of a Parish Paper.)

**TRINITY ENGLISH  
LUTHERAN CHURCH**

Rev. Nels K. Feddersen, B.D.  
Pastor

Marshfield, Wisconsin

November 28, 1925

The Quality Press,  
Pana, Illinois.

Gentlemen:

Permit me to thank you for the promptness with which you got my first issue to me. Everyone in town is "literally in love with it." It is neat, it is beautifully simple and yet artistic.

My first copy (meaning copy I sent in) was a mess, especially because of changes it was necessary to make by wire, but the paper is entirely free from errors of any kind and for that I am very thankful.

Need I say that I was skeptical about this Parish Paper Plan—as I suppose all ministers naturally are—but nothing could be easier than getting the copy ready, and, as for the cost, I sold enough advertisements in two hours to pay for the paper for eight months. I took the ads on a monthly basis with a good reduction if they took the space for a lengthy period. Only two of my ads are from my members and none of them are "charity."

We are happy about our first issue and our December copy will be mailed to you in a short time.

Yours for publicity,  
N. K. Feddersen.

(This letter came to us unsolicited and we immediately wrote Rev. Mr. Feddersen for permission to use it in some of our advertising. It explains so many points that are of vital interest to Ministers who have never published a Parish Paper and hesitate about starting. Following is the reply we received.)

**TRINITY ENGLISH  
LUTHERAN CHURCH**

Rev. Nels K. Feddersen, B.D.  
Pastor

Marshfield, Wisconsin

December 8, 1925

The Quality Press,  
Pana, Illinois.

Gentlemen:

You are certainly welcome to use my letter for advertising purposes if you feel it might accomplish some good.

I cannot refrain from smiling as I read the words "timid ministers," of course, referring to the publication of Parish Papers, and the reason I smile is because that describes "yours truly" to a letter. Timid was right—I'm all for it now, though.

Wishing you success,  
N. K. Feddersen.



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himself in the Bible. The Spirit of God speaks to the soul in the Holy Scriptures. There is no better way to hear God than that of putting all other sounds aside and listening to what God has to say to a hearing ear from the pages of an open Bible. Its words thus become spirit and life as with new inspiration. The writers of this great book did not understand the mystery of inspiration any more than we do; they knew that the word of the Lord came to them, when it came, and where it came, but they never knew how it came. We cannot tell whence the breath of the Spirit comes or whither it goes, neither can we command the glory that "gilds the sacred page," we only know that the Spirit of the book is also its interpreter, revealing things to childlike faith that are hidden from philosophic thought.

One may hear the voice of God speaking in the Church. There is a Holy Catholic Church. Its root is faith. Its badge is love. It is known to God because the Father knows his children. It is known to men because it departs from iniquity. It has one spirit, as men have a common humanity. It has many forms, as people express themselves differently. There can no more be one denomination religiously than there can be one nation politically. But in every denomination, as in every nation, we know that he that feareth God and worketh righteousness is accepted of Him. The vast majority of professed Christians today agree as to the essential truths of peace with God and progress in divine living. Someone has said that we are bound to enter that church, over whose door we can most clearly discern the name of Christ. This is true, and no one has far to go who seeks such entrance. It does not require genius to distinguish a steeple from a minaret, to discriminate between the pulpit that has the words of eternal life and the platform that afflicts men with platitudes. The Church has kept and still delivers the divine message with which Christ sent it forth into the world.

God has spoken to us, and even to this day is speaking to us by his Son. Still, as of old, he directs us to hear his Son. For all the rays of truth converge in Christ and diverge from that great Light of the world. So that, in a true sense, Christ is the only one whom we need to hear. The Christian life begins in the gospels, it grows in the epistles. John the Baptist still cries, "Behold the Lamb of God," and points his disciples to the gracious Saviour. That Light of the world is warm with love and luminous with words of eternal life. Upon the face of an old church are inscribed those words, "In the beginning was the Word, and the Word was with God, and the Word was God." It is an expression of the undying faith and unquenchable hope of all God's messengers.

The Scriptures, the Church, and the Christ speak continually to men as they did at first. They come out of the unknown and the invisible and ask for confidence upon their own merits. They rely upon the impressions that self-evident truth may be expected to make and the proofs that obedience to such impressions always gives.

No man needs to go over the field of theological and ecclesiastical history in order to have a reasonable faith and make a beginning with Christ. That limitless study is the pursuit of Christian progress. The authorities of life appear, gather disciples, then lose or retain their influence. They pass away or they endure as they fail or abide the tests of time.

It is instructive to observe the failures of the many who rise up to govern the thought and action of men, and it is pathetic to survey the victims of misplaced confidence. Fireflies upon a summer night are not more transitory and ineffectual in the darkness than are a multitude of would-be-makers of history, and the victims of stock market bulls and bears are not more ruined than the dupes of political and religious charlatans. All the elements of history serve Biblical truth as do the particles of atmospheric dust the sunlight. The Bible is illustrated in every edition of it by the figures and events that cross the historical stage. Kings go out to conquer the world and false prophets point to false Christs even as the Scriptures have foretold. Material and spiritual dominion is still the dream of self-constituted authority. Amid the wreck of civilizations and the ruin of religious systems society seems threatened with a reduction to "chaos and old night." We are reminded of the insufficiency of all merely human wisdom, the fleetingness of all merely human authority. But let us recall the noble words of Tennyson:

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

But after all other authorities have been overthrown, Christ retains his seat. When all others have passed on, Christ remains. Ancient and modern as the sun, Christ is as unexhausted. Kings and counsellors of the world have been, but Christ is yet to come. Death but increased his influence. Defeat but enlarged his domain. With the omnipotence of gravitation he restrains the tendency of the world to fly off into utter darkness and constrains human history to circle about himself. His government extends from heaven to earth. While the iridescent bubbles of human wisdom sooner or later burst, Christ has the key to all our problems and is the supreme and final dissolver of doubts. There is but one unsettled question at the bottom of human affairs, the question of who shall rule. There is but one answer to our need of one central and supreme authority. There is but one satisfaction for our desire for a captain who shall be able to sail the great ship that is upon the stormy waters of time to a desired haven of peace and righteousness. When we turn in dismay from the failure of human schemes and look to Christ, he settles the question and offers the satisfaction. Out of his divine consciousness of rightful authority he makes the stupendous claim of being the Lord of heaven and earth, the Judge of angels and men; he stretches out his hand over the universe. We have had many authorities, but here is the Authority.

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It is thus that Christ offers rest to a restless world. History has sought rest but never found it. It reasons apart from God instead of together with him. This it is that turns its wisdom into foolishness. If men should despise the wisdom of science and the laws of nature as they do the moral and spiritual laws that are equally inexorable, and the social laws that no one can abolish, they would have neither civilization nor crops. Christ reconciles us to all universal laws when we take his yoke upon us and is thus the source of all permanent progress. He has taken in hand the reins of human advancement. He has received into his charge all human interests. Christ wears the name of the "Everlasting Father," the unchangeable Father. Our errors and sins have not made God love us less, they have called forth his anxious and saving love. It is his loving purpose for mankind that enables us to "keep the light upon our faces," in spite of the hard and frosty insensibility of the world. To trust God for himself, for the securing of the perfection of his concerns, is our richest act of trust. The good news of wise and omnipotent love, what a gospel!

"Therefore" Christ's disciples were to go forth, and for this reason they are to go forth. They had and have something to go forth with, something worthy and effectual for the world's need. They have the message of the authority of which we are really in search. They proclaim God's Peace Plan. They utter those words of eternal life that take hold of eternal permanency

and form the ties that hold us to Christ when others leave him. Who else has any such message? What else can meet and conquer the intellectual and material turmoil of today? This is no exertion of force, no intrusion upon the sacredness of personal liberty. This authority makes its appeal to the mind and knocks upon the door of the heart. The great universal current is on, just as electricity, that fine illustration of spiritual light, heat, and power, is on. Faith connects us with it and turns it through our being and our acting. One cannot see the electric current, but he is foolish who therefore disputes its existence and makes no test. The invisible things of Christ respond to the test of the touch as the soul hears of him and utters its desires, just as the mighty electric force answers to the believing touch of him who has heard about it and observed its glorious works, though so much of its mystery still remains. It is a current that serves us wonderfully, a power that never hurts us unless we short-circuit it to our selfish ends and our own glory. This marvelous spiritual current means abundant life to an abundant faith.

To the desire for religious authority of our perplexed and dismayed generation, Christ offers the only answer that has ever satisfied or ever can satisfy the soul of humanity and the needs of the world: he declares that all authority has been given unto him in heaven and upon earth. This declaration is the true ground of assured faith and the inspiration of that hope which embraces in its scope the full establishment of the Kingdom of God upon the earth.

## *Half Way to Canaan*

REV. C. W. BATES

Text: And Terah died in Haran. Gen. 11:32.

This verse is the end of a chapter in the Book. It is also the end of the chapter in a man's life. That chapter might have ended very differently had Terah been a different sort of a man. Some people live reflected lives. They are known because of their association with some greater person. Terah was that sort of a man. He was "the father of Abram." Yet he is interesting on his own account. He is the type of those who stop half way. They have good intentions—but don't carry them out. They begin well—but they fail to go on. They die in Haran—half-way to Canaan. "And Terah went forth from Ur of the Chaldees . . . to go into the land of Canaan . . . and Terah died in Haran."

I. Reasons why Terah stopped at Haran. Why did he not go on to the goal he had set for himself when he left Ur of the Chaldees? Part of the answer is discovered when we know something about the city of Haran. It was an important commercial city on the trade route from the Mediterranean Sea to the Persian Gulf. Rich and prosperous, it was likely to attract the interest of the man who wanted wealth. It lay in the rich valley of the Euphrates river, in a place

of luxury and ease. In these two things are the roots of his failure to go on.

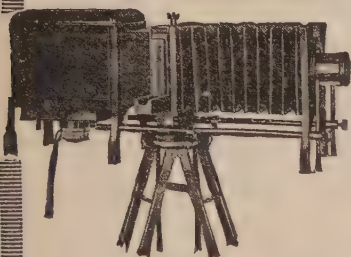
1. He became entangled with the things of Haran. "The cares of this world and the deceitfulness of riches choke the word and it becometh unfruitful." Many a man who has felt the impulse to the higher life, and has desires to go on to the better life, has been caught in the meshes of business. They might have climbed the mountains if they had not been so hard at work in the valley. Their souls are starved because they are busy ministering to the body. They die, physically and spiritually, in Haran.

2. He put off pressing on to Canaan until it was too late. "He came to Haran and dwelt there." There is danger in stopping at Haran if one's destination is Canaan. One may become indolent, satisfied. Procrastination is not only the thief of time. It is the thief of spiritual blessing. He probably said, "We are only here temporarily, just visitors; we shall move on to Canaan shortly." But the longer he put it off, the harder it became to go at all. He stayed on until death came.

3. He lacked the elements of character that

(Concluded on page 644)

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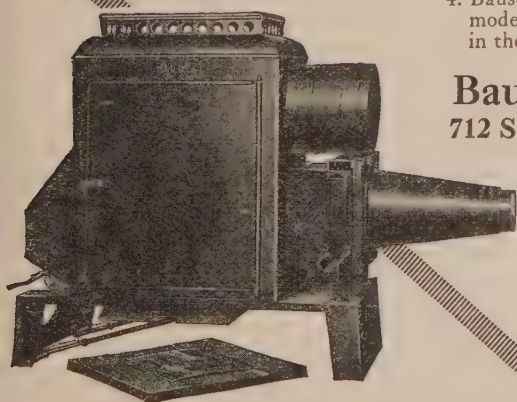
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# IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

**Genesis:** Commentary by W. H. Bennett, D.D. 412 pp., Oxford University Press, American Branch, \$1.25. One of the volumes of *The New Century Bible*. This one, like the rest of this well-known series, is marked by modern scholarship and clear interpretation of the text. The introduction deals with the traditions and documents from which Genesis was compiled. It also presents clearly the abiding religious message of the book. For a handy, up-to-date commentary, in a condensed form, and at a low price, we commend this excellent series.

► **St. Paul's Life of Christ**, by Rev. Gwilym O. Griffith. 288 pp., Doran, \$2.00. We especially commend this book to all who feel that there is any contradiction of teaching between Jesus and Paul, for it shows how erroneous such a belief is. Mr. Griffith, who is an English preacher, gives us a penetrative analysis of Paul's teaching on the mind of Christ. He shows Paul's profound knowledge of the personality and teaching of Christ; his faith in Him as Saviour of the world and the giver of eternal life; and his confidence in the power of His Gospel to redeem the world. The author has done an original piece of work in thus disclosing Paul's life of Christ.

**Jesus and Our Generation**, by Charles W. Gilkey, D.D. 183 pp., The University of Chicago Press, \$2.00. The Barrows Lectures, 1924-1925. They were delivered in five student centers in India—Bombay, Lucknow, Lahore, Calcutta, Madras; and also in Rangoon, Burma. The audiences were made up chiefly of university students and graduates, most of whom were non-Christians. The lectures were heard by big audiences, in one case numbering eighteen hundred. The topics are: Jesus and Our Generation, Jesus' Way of Life, Jesus' Life with God, Jesus and the Mysteries of Life and Death, The Lordship of Jesus, and Jesus and the Future. These lectures are marked by a sympathetic, irenic spirit, appreciative of all truth found in the religions of India. At the same time, they are definitely Christian, and present an attractive and winsome picture of Jesus and his teaching. They have obvious limitations; but so far as they go, they are a brilliant piece of work.

**The Christian Gospel of the Fatherhood of God**, by John Mackintosh Shaw, M.A., D.D. 191 pp., Doran, \$2.00. The Elliott Lectures for 1924, delivered in the Western Theological Seminary, Pittsburgh, Pa. The titles are: The Gospel of the Fatherhood, Fatherhood and Prayer, Fatherhood and the Incarnation, Fatherhood and the Atonement, Fatherhood and the Resurrection, and Fatherhood and Regeneration—the last lecture having been given as a sermon, following the addresses, in a Pittsburgh church. Here we have orthodox Christian beliefs about the Fatherhood of God, thought out afresh by a powerful and disciplined mind and restated in terms which ought to make them vital in the thought and life of today. One who reads this book with careful attention will find it a tonic for both mind and soul.

**Evidences of Divine Being**, by Rev. E. A. Maness, Ph.D. 84 pp., Cokesbury Press. A useful summary

of the main arguments for the existence of God, from the activity of matter, the law of the sufficient reason, the law of cause and effect, the law of design, the existence and nature of man, certain moral indications, and the mystical argument.

**Fundamentalism versus Modernism**, by James W. Johnson. 52 pp., Century, 50 cents. A layman's plea to warring theological factions to cease their strife, and to treat each other with tolerance, forbearance and love. He himself thinks that belief in miracles, including the Virgin Birth, is relatively unimportant and that what counts is personal faith in, and loyal following of, Jesus Christ.

**The Doctrines of Modernism**, by Leander S. Keyser, D.D. 101 pp., The Bible Institute Colportage Association, 40 cents. A good-tempered, fair, but trenchant, criticism of Fosdick's "The Modern Use of the Bible," and Moffatt's new translation of the Old Testament. Dr. Keyser recognizes great spiritual values in both books, but considers them seriously at fault in many important particulars—which he points out. Conservative Christians will value this little book highly.

**Shall We Have a Creed?** by E. Hershey Sneath, Ph.D. 69 pp., Century, \$1.00. The substance of this little book was given as an address before the Convocation of the Divinity School of Yale University, April, 1925. It summarizes most ably the arguments both for and against a creed; and suggests that our Lord's words, as recorded in Luke 10:25-28, might well be adopted as a universal creed.

**Science and Religion**, by William North Rice. 53 pp., Abingdon, 50 cents. Since "science observes phenomena, and studies their relations of coexistence and succession," and as "our individual relation to the Personality conceived to be the soul of the universe is the theme of religion," there cannot be any conflict between them—"as there can be no collision between trains running on parallel tracks." Prof. Rice discusses the whole question with candor and ability, taking up five so-called conflicts between science and religion, as to the form of the earth, the relation of the earth to the sun, the age of the earth, the antiquity of man, and the origin of species of living beings.

**Science, Religion and Reality**, by Arthur James Balfour, Dean William R. Inge and others. Edited by Joseph Needham. 396 pp., Macmillan, \$2.50. These eight essays, with an introduction by the Earl of Balfour and a conclusion by Dean Inge, are of first rank importance to all serious students of the bearing of modern science upon religious thought and life. Whether or not you are interested in this question, you ought to read this volume. It will richly reward you, by broadening the range of your knowledge, and by furnishing you facts and arguments upon which you can reach intelligent and defensible opinions on the inter-relations of science and religion. Each chapter is by a recognized authority in the special field of which he writes. The essays are: Magic, Science and Religion, by Dr. Malinowski; Historical Relations of Religion and Science, by Dr. Singer; Science and Religion in the

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**What Evolution Is**, by George H. Parker, Prof. of Zoology, Harvard. 173 pp., Harvard University Press, \$1.50. This book describes organic evolution in a simple, clear, and competent way, tracing the history of the hypothesis, and outlining the evidence for, and the factors in, evolution. His chapter on human applications states in brief the steps in the ascent of man, according to the evolutionary theory. Whether one denies or accepts evolution, this book will be found valuable for its clear, comprehensible and scholarly presentation of the subject.

**Tarbell's Teachers' Guide for 1926**, by Martha Tarbell, Ph.D. 432 pp., Revell, \$1.90. It would be difficult to speak too highly in praise of this Teachers' Guide. It seems to include everything that a teacher requires for knowledge of each lesson and guidance in teaching it. Its fruitful suggestions on religious instruction, the study of the Old and New Testament books in this year's course, and its introductions to these books, are just what teachers need. The commentary on the lessons, graded to meet the needs of different ages, its illustrations, and its practical applications to life, are in every respect admirable. The teacher who studies faithfully his Bible and this Guide cannot but be interesting and impressive.

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**Moments With God**, by Walter E. Schuette. 402 pp., Lutheran Book Concern, 75 cents. A short Bible verse and a prayer for each day of the year. The prayers are comprehensive of the soul's needs, and are deeply devotional. Faithful use of a volume like this will lead one into closer communion with God and into nobler Christian living.

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**The Just Weight and Other Chapel Addresses**, by Bishop Francis J. McConnell. 197 pp., Abingdon, \$1.00. Thirty-one sermonettes, each one of which, the Bishop says, can be read in five minutes. Doubtless; but any one of these pregnant addresses, if read with due attention, may permanently alter the life of the reader. These talks, with their insight into student life and problems, their intellectual force, practical knowledge of life, and spiritual power, make an instant appeal to thoughtful youth.

**Sermons on Our Mothers**, by Rev. Joseph B. Baker, D.D. Published by Harvey M. Shelley, Philadelphia, Penna. Dr. Baker has just completed a work of exceptional beauty and attractiveness. With a subject such as he contemplates, the finished production must be wholly pleasing. One cannot read in these pages without first finding even greater appreciation for his own mother, nor can he read without deeper appreciation of all the mothers of men. Each chapter presents a complete sermon with suitable biblical text. Among the sermons one finds: *The Fruitful Mother, The Lingering Mother, The Neglected Mother, Mother's Joy, Mothers' Mother, The Missionary Mother*, and many others equally attractive. The author is terse and exceptionally clear and vigorous. His illustrations merit study, they are a study in themselves. All in all such a book will touch the heart and move the reader to a greater understanding of his own personal, and the world's, great debt to mothers. The book is an excellent series of Mother sermons.—R.

**Faces Through the Mist**, by John A. Patten, M.A. 191 pp., Doran, \$2.00. This volume contains four series of sermons, preached on Sunday evenings, to a congregation made up largely of young people. The themes of the series were respectively: *Bible Pictures of Home Life, Men in the Shadow, The Cross Before Christ, and The Beauty of Christ*. The "faces through the mist" are Bible men of the ages long ago. Their religious experiences are made to yield lessons for the present day. The use of biography in preaching, in the hands of a competent preacher, yields rich results for life. Mr. Patten is expert in this method of preaching.

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**The Advantage of a Handicap**, by M. S. Rice, D.D. 217 pp., Abingdon, \$1.50. The author is one of the outstanding preachers of Detroit, and indeed of Methodism. These twelve sermons "strike twelve" in sincere, straightforward, manly, brotherly, and genuinely Christian interpretation of the Gospel of Christ. Some of the titles of these gripping sermons are: *Who Gives Himself, God's Man, Man's God, Rest by Escape, Making Friendship Christian, and Your Boy*.

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**Funds and Friends**, by Tolman Lee. 138 pp., The Womens Press, \$1.50. If you have to raise money for your church or for a college or for any other agency of public service, do not attempt it until you have first read carefully this book. It will help you to approach the whole matter in a way that will visualize your problem, make friends for the cause you represent, and secure funds for it.

**The Memoirs of William Jennings Bryan**, by Mary Baird Bryan. 560 pp., The John C. Winston Co., \$3.75. Less than one-half of this volume was written by Bryan himself; the balance, by his devoted wife and widow. The first part takes the reader up from Mr. Bryan's childhood days to the Baltimore convention; the second tells of the more intimate side of his life in the home, his relations to the White House, during his subsequent career, and offers also an appraisal of his character. Few men made and kept such a multitude of friends and admirers as Bryan. These will welcome with eagerness this story of his life. He had a wide reputation as an orator. He was a champion of some lost causes; but he was a winner of other battles for social reform—notably that of Prohibition; he was a worker for world peace, and has many arbitration treaties to his credit; he was a great commoner and a great Christian. His last fight was at

Dayton against evolution. This volume contains the last speech he ever prepared. It was intended to be the closing argument in this case for the State, but it was never delivered. Thousands of admirers of this great American and great Christian will find this life of Bryan just what they wish to read.

**The Life of William Jennings Bryan**, by Genevieve Forbes Herrick and John Origen Herrick. 424 pp., illustrated, Buxton. The authors are experienced "feature" writers for a leading Chicago paper. They here present a "human interest" account of the life of Bryan, from his boyhood days at Salem, Illinois, down to the closing scenes of his remarkable career, at Dayton, Tenn. The main vents of his private and public life—home, political, as Secretary of State, church leader, Fundamentalist, Prohibitionist, and fervent advocate of world peace, are described with vividness and much fullness of detail. The volume is well illustrated. As a popular account of Bryan's life it deserves, and doubtless will have, a wide circulation.

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# Prayer Meeting Department

## THE MID-WEEK SERVICE

### BEGIN RIGHT

If the prayer meeting is opened in a fresh and striking way it is not likely to run into a rut. Here are a few ways in which the opening may be varied.

- Open with a quartet.
- Open with silent prayer.
- Open with an appropriate solo.
- Open with a series of sentence prayers.
- Open with a blackboard talk on the topic.
- Open with some direct and striking word about the subject.

Open with testimonies, reserving your remarks until many others have spoken.

Open with Bible verses brought out by the attendants.

Open with a series of Bible verses bearing on the subject given out before the meeting.

In opening be sure always to touch the highest themes, remembering that novelty is of value only as a stepping-stone to interest. If you can get the interest in the old way, do so. Above all, seek at the very outset of the meeting to obtain Christ's presence.

### I—PRESUMPTUOUS SINS

"Keep back thy servant also from presumptuous sins." Psalm 19:13.

All sins are great sins, but some are greater than others. David in this psalm makes it plain that presumptuous sins are among the chief sins, ranking among the foremost in the list of iniquities.

I. Among presumptuous sins we would class, first, those against special light and warning. A sin of ignorance is not presumptuous, unless the ignorance itself be wilful. When a man sins from want of knowledge of the law, or of reproof, advice or admonition, we do not call that a presumptuous sin. But when one knows what is right, is instructed by an enlightened conscience and God's word, and has also, possibly, the admonition and advice of friends, and still goes in a wrong way, his sin certainly partakes strongly of the nature of a presumptuous sin.

II. Among presumptuous sins we would class, secondly, those of special deliberation and design. A man may have a very passionate spirit and in a moment of hot haste utter an angry word for which he soon repents. Such a man certainly does not sin presumptuously when suddenly overcome by anger; though, without doubt, there is presumption added to his sin unless he strives to correct passion and keep it down. But the man who carefully plans how an evil is to be done, and Haman-like sets about to build the gallows, the man who digs a pit for his friend to fall into, the man who lays snares in secret and plots wickedness upon his bed, is tremendously guilty. His sins are in the highest degree presumptuous. So with men who long continue in any given line of sin, who transgress today and tomorrow and the next day,

week after week, year after year, piling up a great mountain of accumulated guilt. Such men sin presumptuously. The reason is because in such a continued repetition or habit of sin there must be definite deliberation. It is the same in the case of sins of design. In the Old Testament there is an account of a man who went out and gathered sticks on the Sabbath day. He was put to death for it. That seemed very severe. But the reason for such punishment was that his sin was a very presumptuous one. The law of the Sabbath had just been proclaimed, "In it thou shalt do no work." But this man in order, as it were, to show that he despised the law, without any necessity, wilfully went out and performed an act that brought shame upon the whole people. His was a presumptuous sin. And men sometimes sin today out of design, with the deliberate intention to sin.

III. But a more common class of presumptuous sin is those of hardihood and against wise sentiments of caution. It has been said, "He who has gunpowder about him has need to keep away from sparks." But there are men who play with temptations, who try to rush with their powder-like nature through the flames.

Sir Walter Scott in his wanderings through the Highlands of Scotland fell in with this legend: A wayfaring man once found himself at the mouth of a great cavern. Impelled by curiosity, he entered and found himself in a large hall where on either side were armed warriors mounted upon their horses, but all buried in slumber. Upon an altar in the middle of the room lay a sheathed sword and trumpet. The intruder put the trumpet to his lips and blew a resonant blast! Instantly there was the clashing of armor as the horses and their riders awoke, and the visitor found himself expelled from the cavern by an invisible but irresistible force, and a voice was heard saying, "Fool, that did not draw the sword before he blew the trumpet." There are too many people who make the mistake of blowing the trumpet before they draw the sword. It is guilty presumption when we waken up the enemies of our soul before we are surely prepared to meet them. Too often people put themselves in the way of danger.

A strange lawsuit was recently decided in England. A man visiting a show found a stable door open and went in and stroked a zebra, whereupon the ungrateful beast let out with his heels and kicked the man through the partition into another stall, where another zebra bit his hand so cruelly that it had to be amputated. The question was whether he could collect damages from the zebra's owner. A jury thought he could, but the Court of Appeals decided not. The learned judges declared that a zebra is legally a wild animal. Now an owner's duty with regard to a wild beast is to keep it secured, so that it may not go about seeking whom it may devour, and this zebra was

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secured. True, the door was accidentally left open, and if the visitor had merely gone in and been kicked, he might have recovered damages; but he invited his kicking by stroking the zebra.

How many people there are who fall into sin in the same way. They pray in the morning, "Lead me not into temptation," and then they go carelessly wandering about into the devil's stables, ready to stroke any curious zebra of sin they may find. Oh! how many of us there are who need to learn the prayer and to offer it sincerely, "Keep back thy servant also from presumptuous sins; let them not have dominion over me."

The advice the sainted Bishop Hamlin once gave to a boy is good advice for us all. "When in trouble, my boy," said he, "kneel down and ask God's help; but never climb over the fence on to the devil's ground, and then kneel down and ask help. Pray from God's side of the fence." Or, as another Christian has said, "If they don't mean to trade with Satan, keep out of his shop."

## II—SPIRITUAL WITCHCRAFT

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Gal. 3:1.

Paul's metaphor here used is derived from the popular belief in the power of the "evil eye," the word he employs referring originally to witchery by spells and incantations. The spiritual life of the Galatian churches seemed to Paul as if it had been sucked out of them by the baleful glitter of some evil eye. He represents them as enchanted by the arts and snares of their seducing teachers, so far deluded as to act very unlike themselves. Their folly and infatuation appeared in that they did not obey the truth. And several things there were that went to manifest and aggravate their folly. One of these was that they had had the doctrine of the cross plainly preached unto them, while in the sacrament of the Lord's Supper Christ had been "evidently set forth as crucified among them." Another was that they had experienced the workings of the Holy Spirit within their own souls, some of them even to the extent of being given miraculous powers. He also calls upon them to consider their past and present conduct, and thence to judge whether they were not acting very weakly and unreasonably now. Lastly, he puts them in mind that they had had ministers, himself among them, who had come with a divine seal and commission, for they had ministered the Spirit to them and wrought miracles, and appeals to them whether these had taught them that they could be justified by the works of law instead of through faith in Christ. He told them plainly that their great lack was not of knowledge of the truth, but of obedience to the truth they knew.

I. The enchantment of error. "Who hath bewitched you, that ye should not obey the truth?" It had affected both their conduct and character. The bewitchment of error always affects men unfavorably in both these respects. They had departed from the truth, relinquished their hold on its doctrines, and now these Galatian Christians were backsliders, both in heart and life. In doing as they had done Paul plainly implies

that they had committed very great folly. They had gone backward—back to the slavery of the ceremonial law, back to the world, back to fleshly lusts, back to the service of evil.

II. The fascination of the cross. The fascination of the cross should overcome the power of all other fascinations. It should teach us self-denial in opposition to worldliness, humility as opposed to all personal and intellectual pride, steadfastness in truth in the place of all love of novelty in doctrine, and submission to the will of God. The cross should exercise a magic charm over us and prevent or annul the power of all other fascinations.

Let us live within the circle of the subtle influence of the cross.

"Jesus keep me near the cross,  
Bring its scenes before me;  
Help me walk from day to day  
With its shadows o'er me."

## III—A GREAT GULF FIXED

Luke 16:19-31

There probably is no portion of God's word more fruitful of serious suggestion than this. It tells us that the allotments of Divine Providence on earth are not always evenly based upon a register of human desert. It tells us that death is the inevitable event ushering in the immortality of each human soul. Both of these men died, the rich man and Lazarus. Both found themselves living after they were dead. It tells us that worldly prosperity is no proof of acceptance with God, and that poverty and distress are no proof of Divine abandonment. It has suggestions regarding the sin of neglecting to be charitable. It has some awful suggestions regarding the retributive power of memory. It has some very meaningful and happy suggestions concerning the present sufficiency of the Divine Revelation. It makes plain also the unreasonableness of unbelief. Each one of these thoughts is worthy of and would demand separate and prolonged study. But we are to consider now another one, regarding the great gulf fixed. It would prove too saddening were we to permit ourselves to try to picture the torments of the wicked. There certainly are some suggestions in the parable of awful import, and we have no right to deny that God meant us to take them to heart. But even so, we may learn other lessons that do not interpret the parable so literally.

I. Between the spiritually-minded man and the carnally-minded man there is even now a great gulf fixed. It is not of space but of being; it is not of condition but of character. It exists between the good and the bad here and now, before they die. It is neither strange nor unreasonable to think that it may continue to exist after they die.

II. Between the pure-minded man and the impure-minded man there is even now a great gulf fixed. Some one has well said: "Between the pure wife and mother and the harlot that walks the streets a great gulf is fixed. The gulf cannot be passed. One cannot go to the other. You ask, But cannot the pure woman fall? She cannot fall



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and remain what she is. To fall would be to cross the chasm. To fall would be filling it up. No gulf would any longer exist; she would have become even as the other." There can be no crossing. There can be no transferring of personal qualities.

III. Between those who love God and those who do not love him there is a great gulf fixed. Their tastes are different; their desires are different; their sources of enjoyment are different. What reason have we to think that "the article of death" will change their taste in this regard. A scoffer once asked a Christian in derisive argument: "Where is hell?" The brief but telling reply was: "Anywhere outside of heaven." To miss heaven, to dwell anywhere outside of it, or outside reach of the bliss that the heavenly inhabitants enjoy, is bitter enough a thought of hell for any one. We must be heavenly; we must be spiritually minded, God-loving-minded first, or heaven would mean nothing to us. Indeed it would be misery.

A gambler going to the horse-races made a mistake and got on a boat going to a camp-meeting. He was miserable beyond endurance and besought the captain to stop and let him off at the first opportunity. There was a great gulf fixed between him and the other people. It was not their fault that he hated their conversation, their hymn-singing, their fellowship. They were not cross to him.

In a sermon preached shortly before he died Rev. Dr. T. DeWitt Talmage used this impressive illustration. "There is," said he, "in the forest in Germany a place they call Deer Leap, two crags about eighteen yards apart, and between them a fearful chasm. This is called the Deer Leap because once a hunter was on the track of a deer which came to one of these crags where there was no escape, and in utter despair it attempted to jump across. Of course it fell and was dashed on the rocks far beneath."

Here is a path to heaven. It is plain; it is safe. Jesus marks it out for every man to walk in. But here is a man who says, "I will not walk in that path, I will take my own way." He comes on until he confronts the chasm that divides his soul from heaven. Now his last hour has come, and he resolves that he will leap the chasm, from the heights of earth to the heights of heaven. Stand back, now, and give him full swing, for no soul ever did that successfully. Let him try. He misses the mark, and he goes down into the depths below, destroyed without remedy! What shall we call that place of awful catastrophe? Let it be known forever as "the sinner's death-leap."

#### IV. BEING GOD'S AND SERVING GOD

"Whose I am and whom I serve." Acts 27:23.

This brief expression from the lips of Paul is worthy of being used as a motto by every Christian. First, "Whose I am"—to be God's. Then, "whom I serve"—to serve God. First, belonging to God, dedicated to his name, given over to his ownership. Then, "whom I serve"—consecrated to his cause, made over heart and hand to his service.

To be God's and to serve God—who could imagine a higher ideal? Such an aim steadily adhered to would make any life noble.

I. Dedication. Let us follow a little farther this thought of being God's. It implies the full dedication of ourselves to him, a solemn setting ourselves apart to him from a sense of duty. The word "dedicate" is from *de* and *dico*, and signifies to set apart by a promise.

It implies, first, the abstracting ourselves from all other claims of ownership. The person who truly dedicates himself to God cannot go on serving the world, the flesh, and Satan. He cannot reserve part of himself or of his time or talents to himself or others. He is God's and God's alone. His whole life must be controlled to the end of glorifying God.

It implies also a solemn act of giving ourselves to God. It must partake of the nature of such service as when a church or religious hall is dedicated. It is an act of setting apart, a consecration, a transfer to God's ownership and uses. It would be better for us as Christians if we made more than we do of solemn and definite acts in the way of dedication to God.

Several years since some forty thousand people stood on the shore and watched the launching of the "St. Louis" in the Cramp's shipyard. Most of the stays that held the great liner on the incline on which she had been built were removed and yet she stood there motionless. Then, amid an almost audible hush, the order was given in answer to which workmen broke away the few remaining braces and, fully released, she glided out into the Delaware, freed for service. Too many of us are "partly separated" from the world and "partly consecrated" to Christ. It is the few remaining stays, release from which we are reluctant to seek, which do so much to mar the efficiency of our service for God. It is supremely important that we withdraw ourselves from all other claims of ownership and turn ourselves over fully to the ownership of God.

II. Consecration. We use this word in the active sense of devotion to service. There is a distinct difference between the idea of dedication and devotion. We dedicate a house to God. We devote our time to his service. Consecration, in this sense, follows dedication. It means the application of ourselves to the object of our dedication with zeal and affection. First, we give ourselves to God, then we devote ourselves to his cause. First we are to be God's, and then we serve God.

This implies that we identify ourselves with God's cause. His cause becomes our cause, his kingdom our kingdom.

This will lead us to serve his church. We use this term church in the sense of including all the organized forms God's people take in the world. Taken in this sense God's church is his ministering body in the world. We will therefore, identify ourselves with it, put on the uniform of his army, march with it to battle and do all in our power to win for God the victory over all the opposing hosts of evil.

(Concluded on page 638)

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# Religious Review of Reviews

## NEWS

### Race Relations Sunday Fourth Annual Observance February 14, 1926

Race Relations Sunday, proposed by the Federal Council of the Churches of Christ in America, was first observed in 1923.

The observance has drawn increasing interest and attention from the newspapers in all parts of the United States; they have published accounts of addresses and sermons, and a number of them have given editorial comments. In some cities leading white and Negro ministers have exchanged pulpits. In others special speakers of one race have addressed audiences of the other. In Galveston, Texas, last February, one of the leading churches invited a chorus of Negro singers to furnish part of the program for a joint service. In Cincinnati, Ohio, a white and a Negro minister gave brief addresses over the radio, and one of the denominations made the day an occasion for completion of a large fund made by the white churches to assist a Negro church in erecting a new structure.

In our country many social and national groups dwell, rapidly increasing in numbers. On this, our fourth Race Relations Sunday, the members of various racial and national groups may become, through meetings and other contacts, better acquainted with one another and more tolerant and Christian. This is a moral and religious crusade into which the Church and co-operating agencies must throw themselves. The Indians, the original Americans, seek justice at our hands. The churches of America have been the foremost pioneers in the education and advancement of the Negro people. Today, through leaders of character and intelligence largely trained in schools supported by the mission funds of the churches, the Negroes are now asking for full participation in community and national life. The Japanese and Chinese are demanding that their treatment in America be upon the same basis as that of other foreigners. Mexican citizens within our borders are asking a full chance and a fair understanding and interpretation of themselves and their aspirations.

\* \* \*

With one-sixteenth of the population on the planet, the United States has one-third of the water-power, of the railroads, of the coal, and of the cereals, one-half of the cotton, the copper, the lead, and the lumber, two-thirds of the telephones, the telegraphs, and the paper, and four-fifths of the automobiles. The number of motor vehicles in the Union is 19,000,000, or more than the whole world had two years ago, and the increase in the United States is 2,000,000 per annum. There are two cars today for every three homes. — *P. Whitwell Wilson.*

Trade of the United States with our neighbors at the South, Latin America, continues to show gains despite the suggestion that the pre-war movements of manufactures from Europe to that area might be renewed.

Manufactures are the chief articles in which our exports to Latin America show increases, especially automobiles, rubber manufactures, electrical apparatus and cotton cloth. Motion picture films show increases in shipments to Argentina, Brazil, Chile, Panama and Mexico.

Nearly all of the imports from Latin America are manufacturing material and are paid for in the outturn of our factories which, in many instances, send their manufactured goods to the countries and communities supplying the raw material from which they are composed.

Our trade with South America in the calendar year 1925 will probably be about 900 million dollars against 347 millions in the year preceding the opening of the World War.—*Trade Record.*

\* \* \*

The cross on the spire of the Chicago Temple, 556 feet above the street, which was officially lighted by President Coolidge's "pressing the button," can be seen from Illinois, Michigan, Indiana and Wisconsin.

\* \* \*

### The Rural Advance

The rural sections of our country are attracting considerable attention. The Roman Catholic Church has recently finished a survey which revealed that the rural sections of the country were being neglected by its extension department. Now the Episcopal Church is seriously thinking of a comprehensive attack upon the rural districts of the nation. This body has also made a survey and discovered that it is practically an urban connection. Its ritual and interpretation of Christianity has not so far appealed to the agricultural constituency. In that field the Methodists and Baptists and Disciples have held sway from the beginning. The farmer may enjoy following the furrow, but he does not take pleasure in a ritual. He enjoys the revival period, for he must have some unusual way to break up his emotional life, which is so largely occupied by the deadening effects of the noiseless paths of the field and the unbroken silences of the forest.

The Episcopal Church plans to operate more intensively in Arkansas, Missouri, Nebraska, and the entire Pacific Coast, with intensive operations in New York, Pennsylvania, Ohio, Wisconsin and Indiana. Rural deans have been appointed, and they announce their purpose to make use of the rural Conferences held each year at Madison, in connection with the University of Wisconsin. Incidentally, it is said that 80 per cent of the Episcopal Church members are in cities or towns of considerable size.—*Western Christian Advocate.*

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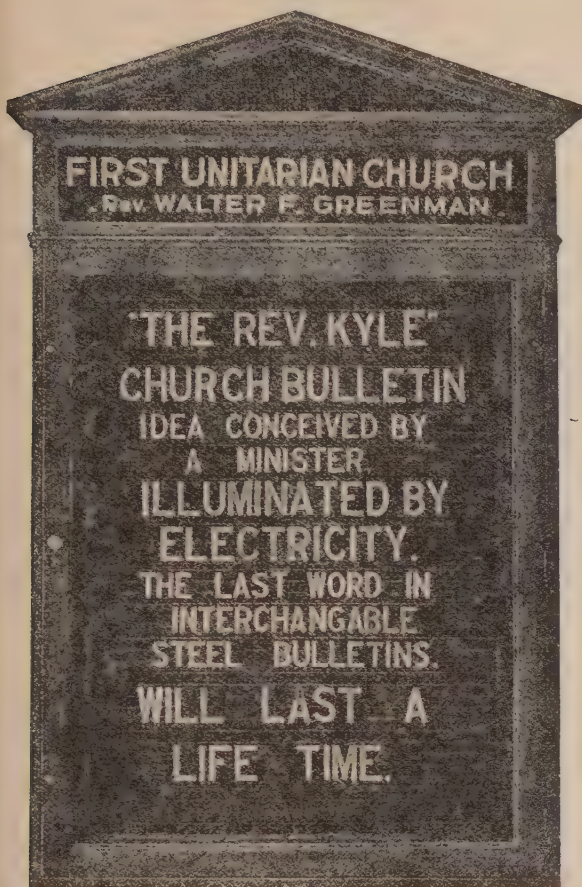
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The Rev. Lynn Harold Hough, pastor of the Central Methodist Episcopal Church, Detroit, gave his annual course of lectures on preaching at Drew Theological Seminary, Madison, N. J. His general theme, "The Dilemmas of the Preacher." His subjects were, "The Luncheon Club and the Altar," "The Living Room and the Study," "Organization and Prophecy," "Diplomacy and Character," "Discipline and Inspiration."

\* \* \*

### About Sermons

An editorial in *The Continent* has this to say about the effect of sermons upon the hearers:

An earnest sermon is quite certain to have the outcome of setting men to thinking and resolving to learn more of the subject, determining to come again next Sunday or to get into further connection with the messenger. Of course there are sermons which fail unless there is swift and final decision, but this is no essential mark of a good sermon. For the souls of some men it is a long step forward when only the will to learn is set in action. Indeed, most good sermons leave a good deal to be learned; they start more lines than they finish. A minister ought to examine himself and his preaching with care if the months pass and no one comes to ask for a personal interview for the clearer understanding of the subject of his sermons. Hearers themselves are blameable also, when they drop the sermon at the church door on the way home; the sermon was intended to be a beginning rather than an ending. A minister cannot follow the people to their homes; instead, the truth of which he has been speaking was intended to do so. It is the highest recognition of a really good sermon that it is further thought about.

\* \* \*

Paul Hutchinson in the *Christian Advocate* also airs an opinion about sermons. He says:

There are two major shortcomings in the average Protestant sermon.

First, it isn't Protestant. The fundamental position of Protestantism is that a man is fit to decide for himself on religious matters.

When you apply Protestantism to preaching it means that the preacher is to discover to his listeners, in so far as he is able, the basic principles for righteous living, and that they are to be left to make the application.

Second, the average Protestant sermon has no element of surprise. It is all predetermined, foreordained. Perhaps that is why I, as a Methodist, don't like it. Sometimes the minister puts his subject in the form of a question, and it may sound like a real question. But it isn't. You know the minister's answer before he starts to speak. Going to listen to a man take a pre-arranged trip down a mental highway that comes out in only one place may be a means to edification, but hardly to interest.

\* \* \*

Many ministers have little knowledge of the psychological power of curiosity. It is one of the strongest incentives to progress; a quality that was implanted in man's nature at the beginning

and it has been a great impulse to action during all the ages.

Some listeners in the pews amuse themselves by trying to preach the minister's sermon ahead of him. In their minds, that is. And given the text, they can often do it. Like the householder of Scripture a minister needs to bring forth things both new and old.—*Anon.*

\* \* \*

The Archbishop of Canterbury comes out with a dangerously revolutionary proposal to his clergy. The way to combat the lure of the golf-stick, the char-a-banc and the easy-chair by the fire, he says, is to preach better sermons. He recommends burning the midnight oil to produce something "thoughtful and painstaking." Isn't this heresy? For years the doctrine has been gaining acceptance that the way to get people to church is to scrap the sermon. Better organs, choirs and carillons are effective. Selected entertainments, from rhythmic dancing to motion-pictures, will do wonders to get the public and the reporters out. Of course there have to be occasional discourses, but they needn't be very religious. A hot discussion of evolution, with plenty of personalities, always goes well. Treatments of the modern novel, the dreadful younger generation, lynching, labor problems, and so on, with occasional open forums, are to be recommended.—*Editorial New York World.*

\* \* \*

### Preachers' Sons

Methodist ministers' sons doing business around New York City had a dinner together recently, at which they spoke upon topics suggesting life in a Methodist parsonage. The following program gives names, subjects, and present occupation of each.

Toastmaster, the Hon. Emory R. Buckner, United States District Attorney; "Light in the Parsonage," Arthur Williams, vice-president, New York Edison Company; "How Preachers Advertise," W. H. Johns, president George H. Batten Advertising Company, "Life Savers," J. Roy Allen, vice-president Mint Products Company; "Moving Day," J. N. Cole, investment banker; "Preachers' Sons Abroad," Bishop John L. Nuelsen; "Donations and Deficits," William M. Lybrand of Lybrand, Ross Brothers and Montgomery, accountants; "Boyhood Fibs," Wilbur D. Steele, short story writer; "Intelligence Tests," Dr. Edward L. Thorndike, Teachers' College, Columbia University; "The Bishop," Carl H. Fowler, Fowler and Holloway, attorneys; "Passing the Hat," Fletcher H. Montgomery, president Knox Hat Company; "The Theater vs. the Discipline," Will J. Guard, publicity manager, Metropolitan Opera House; "Paint vs. Rouge," Ward C. Belcher, vice-president, Benjamin Moore Paint Company; "Cranks and Critics," William S. Woods, editor *Literary Digest*; "The Protracted Meeting," the Hon. John E. Andrus, former congressman; "Do Preachers' Sons Go Wrong?" Professor George A. Coe, Union Theological Seminary; "Pink Teas," W. P. Beazell, assistant managing editor *New York World*; "Casting

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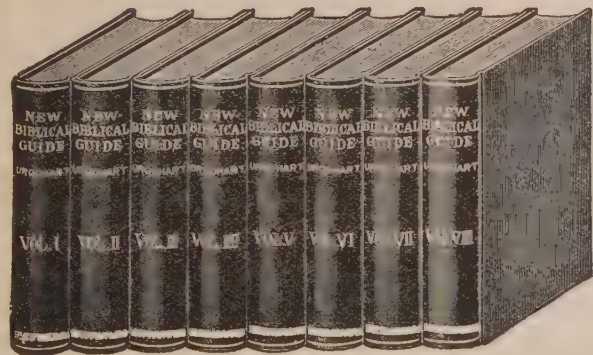
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\* \* \*

### Religion in the Newspapers

It is altogether to the good that religion is about the most keenly discussed of all subjects at the present day. Several leading London papers give a whole column once a week to a religious article by a writer of the caliber of Dean Inge or Dr. T. R. Glover. A larger number of papers devote columns to news of the churches, written by regularly accredited correspondents. Still more significant is it that *John Bull*, which was founded by Horatio Bottomley, and which has a weekly circulation of close upon a million, gives a column every week to a religious article by Dr. R. J. Campbell, and repeatedly gives Gipsy Smith a full page, which he uses to very good purpose. *The Daily Express*, a London paper with a very large circulation, has been printing a series of articles by leading novelists on the subject of "My Religion." The series has aroused an enormous degree of interest; and no doubt it has proved a profitable enterprise for the proprietors. The majority of the writers have no use for the main doctrines of Christianity, and while admiring the character and teaching of Christ, they are careful to repudiate the dogmas which have been associated with his name. But there are two things about their journalistic adventure which do call for notice. The first is the evidence which it affords as to a deep-down interest in religion on the part of the community at large. A newspaper proprietor is not pre-eminently an evangelist or a philanthropist; and if he gives whole pages to this or any other subject, we may rest very certain that it is because he knows that he will be rewarded in increased circulation; and increased circulation is an outward expression of interest. Thus the contents of a well-edited newspaper is an invaluable indication as to what people in general are concerned about; and it is all to the good that people should be concerned about religion, however inadequate the grounds for that concern may be.

In the second place, we cannot hope to escape our share of blame for having been so ineffective in our presentation of Christianity that so gifted a group of literary men and women should have so distorted a conception of religion, and have been so evidently repelled by the champions of orthodox religion. Have we been at fault in our emphasis? Have we stressed unduly things which may be true, but are not really fundamental; practices and ordinances which may be helpful to some, but cannot be classed among things which are essential to religious validity? About all such questions there will be a great diversity of opinion; and the one point upon which one may safely dogmatize is that there can never be one uniform and obligatory expression of religion for all. The ritual which helps one will repel others; the sacramental system,

which is the essential condition of validity to a fellowship of believers will find no place in the religious thought and practice of another fellowship. Amid all this diversity and perplexity of fact affords relief: "The New Jerusalem has two gates"—and therein is the defense of sanctified diversity and the standing indictment of bigotry and intolerance.—*W. Fiddian Moulton, English Correspondent of the Western Christian Advocate*

\* \* \*

More than 200,000 Americans visited Europe last year, and each traveler spent on an average the sum of \$2,000. This means that some \$400,000,000 was left behind by these visitors from across the Atlantic, and mostly in England, Switzerland, and Italy.—*The Baptist*.

And yet certain speakers lament the refusal of America to help war-stricken Europe! All the money beside millions sent to France for reconstruction of churches and villages. And then there are the millions of the Near East Relief Fund!

\* \* \*

### JOHN NEWTON AND WILLIAM COWPER

An effort is under way to commemorate these two famous hymn writers in Olney parish church, Buckinghamshire, England. For it was at Olney that Newton wrote "Glorious Things of Thee Are Spoken," "How Sweet the Name of Jesus Sounds," "Come, My Soul, Thy Suit Prepare," and other classics. Cowper there wrote "Hark, My Soul, It Is the Lord," "O for a Closer Walk with God," "There is a Fountain Filled with Blood," etc. It was also at Olney that Cowper wrote "John Gilpin" and "The Task."

There is no memorial at present to either of these writers in the church where Newton preached and worshipped.—*Record of Christian Work*.

## Being God's and Serving God

(Continued from page 632)

This devotement will also lead us to serve individual souls. We will try to win others to him, one by one, using the power of personal influence and persuasion.

III. Communion. One thing more is implied in our being dedicated to God and given over to his service—communion, or association with God. Both the giving of ourselves and of our services is love-prompted. We, therefore, need loving converse with the One we serve. We will be efficient in service just in proportion as we "practice the presence of God." We need to live under the consciousness that he is near, that he sees us, is in us. This is what will make us strong and hopeful and cheerful and courageous and successful. Give yourself to God. Then set out in the way of his service. And while thus engaged practice the sense of his presence. These three steps, dedication, consecration, and communion, would give us all useful, happy and victorious lives.

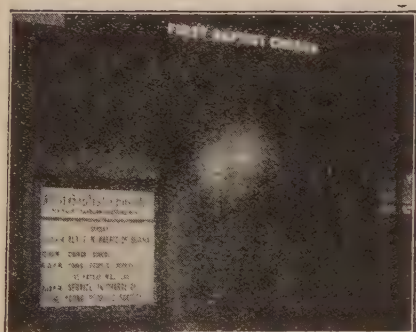
Think for a moment of the earthly life of Christ, and you will see that it was designedly linked with all the common and even the commonest, things of life.—*W. J. Dawson*.

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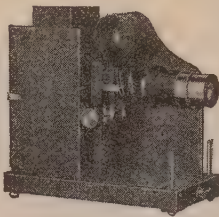
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## The Unfailing Theme

(Continued from page 609)

into a gospel for sinful men. "Christ died for our sins." Here in the forefront of the old evangel rises the cross of Christ. The fact that Christ died for sinners is indeed the central truth in the New Testament. This one thing is an absolute essential. It cannot be ignored or slurred if we undertake to preach the gospel. Sweet and winning words about God's goodness and grace; eulogies on the character of Jesus, and dissertations on the Fatherhood of God and the divinity inherent naturally in all men, are not enough. An insistence upon the need of intellectual training, moral culture and humanitarian activity will not alone suffice. Men must be told as sinners what has been done for their salvation, and why it is that they may hope for pardon. To preach Christ then is to preach him "in whom we have redemption through his blood." Our message must sound out the clear note of redemption, and be charged with the love that stooped to Calvary.

2. Christ our hope. But if the death of Christ be the fundamental and pivotal truth in the New Testament proclamation, it is such not for what it is in itself—considered apart—but because of its triumphant issue in the resurrection from the dead. As an alternative statement of the gospel we find that Paul preached "Jesus and the resurrection." "Christ rose again from the dead." The place of fear is taken by a glorious hope of a "crown of righteousness." No labored argument has answered humanity's question, "If a man die, shall he live again?" but a historic and well-attested fact, "Now is Christ risen." A new era dawned when One in the flesh as a Son of man could say in words only fit for Divine lips, "I am the Resurrection and the Life."

So then, knowing that upon him hangs all our hope, and that he is the Light that lights up not only this world, but the gloom that gathers around the tomb, and reveals the "better land," we still must preach Christ as the hope of men.

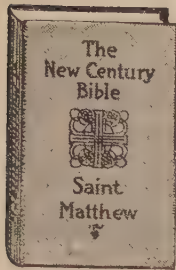
3. Christ our teacher. Many who seem satisfied that "the philosophies, evolutions and criticisms of the age have given them a 'new theology,' which can dispense with such ideas as incarnation and atonement, and who view miracles and a bodily resurrection of Christ as excrescences on pure Christianity," have yet gloried in ascribing to Jesus pre-eminence as a moral and spiritual teacher. But from the rationalist's side an effort is made to reverse the judgment of the centuries, that Jesus was a teacher come from God.

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4. Christ: God with us. And Jesus is all this because he is "Immanuel: God with us." In answer to humanity's cry uttered by Philip, "Show us the Father and it sufficeth us," Jesus answers, "He that hath seen me hath seen the Father." And in Colossians Paul declares him to be "the image of the invisible God," who is before all things, and by whom all things consist. And

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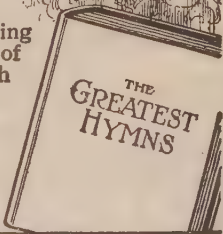
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This, then, is the gospel with which evangelism must work if it is to be a true saviour of the individual and of society, the evangel that we ought to preach. Nothing here said is to be taken as meaning that we ought not to be interested in the social conditions and needs of the people. Our work, like Christ's, must have its philanthropic side as well as evangelistic. But this work, needful as it is, must not supersede the supreme work of preaching the gospel of Christ.

IV. The practical question for us as we face a new year of opportunity, is whether our recognition of the Lordship of Jesus is all it ought to be. Our service under him will show. "Jesus is Lord," we preach. This is so. "Ourselves servants for Jesus' sake." Is this also so? "Why call ye me Lord, Lord, and do not what I say?" is the question of him who will judge us not by our professions, but by our deeds; not by the name on our church notice-board, but by our faithfulness in carrying out his program for the salvation of men through the preached gospel.

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forth his spirit and proclaims his power to save from sin and inspire to service for humanity.

Thus the old evangelism shall be our hope for the future as it has been our glory in the past, while we preach "not ourselves, but Christ Jesus as Lord" and ourselves remain ever and always servants of humanity for Jesus' sake.

## Half Way to Canaan

(Continued from page 620)

would have made it possible to reach Canaan. Success in life has its roots in character. We reach our spiritual goals only when we possess the characteristics that enable us to press forward. Terah lacked them and died in Haran.

He lacked ambition. No progress is possible until a man wants to better his condition. It is written of the heroes of faith in Hebrews 11 that "they desire a better country, that is an heavenly." Canaan is never possible to him who is content with Haran.

He lacked faith. Faith is an actuating influence in lives of all men who have succeeded in reaching the goals they have set for themselves. Faith is not confined to the men of the Bible. "By faith Peary desired to see the North Pole." "By faith Columbus desired to set foot on a new world." "By faith Abraham, when he was called, went out."

He lacked determination. It is written of these same heroes of faith that "if they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country." It was their desire coupled with their determination that made it possible for them to turn their backs upon all the sacrifices they must have made. "Forgetting the things that are behind, I press on toward . . . Christ Jesus."

"Never to look behind me for an hour!

To wait in weakness and to walk in power;

But always fronting onward to the light,

Always and always facing toward the right."

He lacked courage. A glance at the map will show that it was an easy journey from Ur to Haran; the road follows the river. It ran through a populous country and the journey was safe. But from Haran to Canaan the way was rough and hard; across high mountains, amid perpetual snows, in dangers from roving bands of nomadic tribes. It was enough to make a brave man pause. And Terah was not a brave man. Men with coward spirits can never get to Canaan. "Sure we must fight if we would reign."

4. Terah allowed the voice of God to die out in his soul. It is evident from the context that Terah received the same call that Abraham had later. "And Terah went forth to go into the land of Canaan." The call was strong, imperative, at the start. It filled him with a mighty impulse to get away from Ur, to carry out God's plan. But Terah put it off, let other things get in the way, put the voice of God in the background. And the voice died out in his soul.

II. But something needs to be said about the results of Terah's failure to go on from Haran to Canaan. From a material standpoint Terah's



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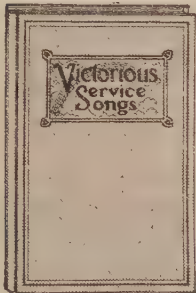
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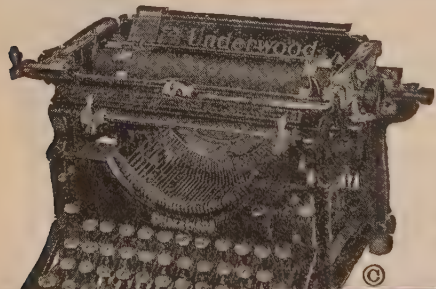
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life is a great success. When Abraham went on following the death of Terah, it is written that they took with them "all the substance that they had gathered." Terah must have left them well off. His years in Haran were prosperous years. But in the thing he started out to do, his life was a dismal failure. He missed the greater thing in life in order to gain the less. It is a tragedy that the world so often measures success in terms of money, and that men are content to value their abilities according as these may or may not bring them wealth. The things he might have had were of far greater value than the things he got. All that Abraham received, Terah might have had.

1. He might have received the blessing of God. The land and the race and the covenant God gave to faithful Abraham. When God took Abraham and set his face toward Canaan, he said to Abraham, "I will bless thee, and I will make of thee a great nation." But there was no blessing for Terah because he was content to stay in Haran. We live starved lives because we will not put ourselves in the place where God can bless us.

2. He might have had fellowship with God. Out in the lonely places in the land of Canaan, Abraham walked and talked with God. The angels visited with him in his tent, and he was called the friend of God. The solitudes ministered to his soul, and in the silences he could hear God speak. But Terah could hear nothing but the noises of the market place. In the jostling throng he was too busy to entertain angels. And all because he was disobedient unto the heavenly vision. Certainly failure to follow God means failure to fellowship with God.

3. He missed the privilege of serving God. God's promise to Abraham was: "We will make thee a blessing." "Thou shalt be a blessing." Had Terah heard the call, all that Abraham has meant to the religious life of the world he might have been. God gave him the opportunity and he refused it. When Terah failed to grasp the chance to serve, God called Abraham. God will carry on the work. If we will not help some one else will.

4. He missed the satisfaction of a life well spent. Life can only be well spent that has been true to the highest. The call of God was the biggest event in his life. His largest success would have come in obedience to that call. And as the years went by, even though he was piling up wealth in Haran, Terah knew he had missed the main thing. And he must have spent his declining years in a vain regret. How often we hear folks say, "If I had my life to live over!" Success in Haran can never compensate for the loss of Canaan.

5. He missed the immortality of greatness. The record of his life closes with the words of the text, "And Terah died in Haran." His name might have been included in the Eleventh of Hebrews; and the record might have been: "By faith Terah, when he was called, went out unto the land of Canaan." But he is only known because he is the father of the man who did hear and who did go—Abraham.

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### ABOLISHING POVERTY

It will be a help toward abolishing poverty when the hearts of all shall be changed from indifference to concern. The sin of the rich often is that they forget. They forget their privileges and duties—and they forget the poor. A writer in the *Monday Club Sermons* says: "Because a man's property is his own, shall he expend in one great ball or dinner what might cleanse a filthy street, or build a model block of tenements? Yet there are journalistic moralists who treat us to reasoning that would prove the gorgeous, wanton extravagance of great social functions to be acts of virtue and public benefit."

A writer in *Social Studies* well says: "The lower philanthropy tries to put right what social conditions have put wrong. The higher philanthropy tries to put right the social conditions." It is as Joseph Cook said: "Only the golden rule will prevent the rule of gold. Only the golden rule will bring the golden age."

Organizations that relieve poverty do not abolish it. The cause must be removed. God is lavish in his gifts. The abolition of poverty depends upon a fair distribution. But how secure this? Poverty cannot be abolished by slowing down production so as to give every man a job. There is work enough for all, if only men were brotherly. The trouble is spiritual, not material. The remedy is in religion.

Robert Treat Paine says: "Four great causes of pauperism have long seemed to me to be these: 1. Foul homes; 2. Intoxicating drink; 3. Neglect

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of child life; 4. Indiscriminate alms-giving. Provision for men and women out of work is the biggest problem that faces statesmen? We have not thought of this nearly enough."

Canon Barnett says: "Wise town councils could destroy every court and crowded alley and put in their places healthy dwellings; they could make water cheap, bathing-places common, and open playgrounds to children. United social effort will do much." We agree heartily with this, but go back to what we said before: The trouble is largely spiritual, not material. The remedy is in religion, and more and more of it. Religion, true religion, makes men brotherly. Nothing else, nothing less, can or will do it.

### FOR YOUR CHURCH CALENDAR

Religion is not

A thing to be believed  
but a way of living.

An attitude of body  
but an attitude of heart.

A creed to be written  
but a character to be attained.

An organization to belong to  
but an ideal to be realized.

A set of opinions  
but an interpretation of facts.

A luxury to be supported  
but a necessity to be enjoyed.

A system coming down from Heaven  
but an aspiration coming up from humanity.

—Roy L. Smith in *The Post-Stnodard*.

Volume XXVI

## BOUND *Expositors*

Oct., 1924—Sept., 1925

Volume XXVI of *The Expositor* was concluded with the September number, in which is to be found the annual index for the entire year.

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## THE RURAL CHURCH

In some great day  
The country church  
Will find its voice,  
And it will say:

"I stand in the fields  
Where the wide earth yields  
Her bounties of fruit and grain;  
Where the furrows turn  
Till the plowshares burn  
As they come round and round again;  
Where the workers pay  
With their tools all day  
In sunshine and shadow and rain.

"And I bid them tell  
Of the crops they sell,  
And speak of the work they have done;  
I speed every man  
In his hope and plan,  
And follow his day with the sun;  
And grasses and trees,  
The birds and the bees,  
I know and feel ev'ry one.

"And out of it all  
As the seasons fall  
I build my great temple away;  
I point to the skies,  
But my footstone lies  
In commonplace work of the day;  
For I preach the worth  
Of the native earth—  
To love and to work is to pray."

—Liberty H. Bailey, in *Pittsburgh Christian Advocate*.

## Hell's Bunker

The Bishop of London tells the following story concerning himself, but he will never say whether it is apocryphal or true. On one of the golf courses of Scotland there is a bunker known as "Hell's Bunker," because of the great difficulty to get out of it. The Bishop is said to have been unfortunate enough to send his ball right into its midst. The caddie smiled. Taking a rather famous niblick which he possessed, his lordship made a careful and strong stroke which sent the ball quite clear. The caddie stared, and then said in a serious voice: "My lord, you must have that niblick put into the coffin with you."—*Melbourne Herald*.

\* \* \*

Another story which came in recently has, it seems to me, a certain justification in fact. Two men were talking. Inquired the first, "Do you know what U. S. stands for?"

"Yes," replied the other, "it stands for Uncle Sam."

"Yeah?"

"And Uncle Sam stands for the United States."

"Yeh?"

"And the United States, my dear fellow, stands for the people."

"Yeah. And the people stand for any darned thing."—*The World Tomorrow*.

# Legitimate Church Advertising

E. P. BEEBE

"Why is it," queried a well-known clergyman, "that intelligent and successful business men, when acting in the capacity of church officials, will do things they would not tolerate in their own business? Merchants, bankers and manufacturers, keen and shrewd in the management of their own affairs, leave all their business acumen behind, when they take up God's business! Why is it?"

These same men employ every legitimate means to increase their annual profit. They know that the way to make money is to spend it, that to extend the number of their customers and the output of their plants, they must advertise.

Talk Church publicity to many of them and you will be gravely told, "The church has no funds for that purpose, we can't afford it." If these men would only put the same faith behind religious publicity which they put into business publicity, our churches would be crowded.

The most discouraged man in the world is a discouraged dominie. Preaching to small congregations, living on a scanty salary, often denied access to books, magazines and other inspirational necessities, he loses faith—not in God and his church, but in his own ability to succeed. His work often looks like a failure to him largely because of the few people he reaches.

The great purchasing power of America lies out on Main Street, and the crossroads in the smaller cities, hamlets and sparsely settled communities. The votes that decide elections are there and so is the potential strength of the churches. The rural clergyman is on the first line of defense, a very important factor in the development of the religious life of the nation.

The problems of the little white church on the village street do not differ greatly from those of the stately church on the avenue.

Both complain of poor attendance and the causes are usually the same—lack of gospel preaching or publicity, or both, usually the latter.

The churches overlook the one great medium through which they can reach, interest and hold the people. They have failed to recognize the tremendous power of the press and have ignored the weekly newspaper. Frankly speaking, most of the churches are fifty years behind the times when it comes to publicity.

The average "church news" has been money-getting in tone—items soliciting attendance at fairs, silver teas, lawn fetes and the like, usually "free reading notices." This constant repetition creates in the minds of many people an idea that the church is always asking for money.

This is all wrong, fundamentally so. If a small part of the energy expended in carrying on these money-raising activities could be devoted to publicity work, much of the need for church fairs and "pay socials" would cease. Increased attendance with its additional income would provide for the deficit on the dominie's salary, paint the church

or buy a new carpet, relieving thousands of devoted women from the drudgery of these affairs.

Every church should have its press representative, a man or woman who would see that sermon topics were announced in advance, music and choir featured, the sermon properly written up, and a genial welcome extended to the general public.

In this enlightened day there isn't a community so small that in it may not be found someone who can with a little practice do this work successfully. Putting a church on the map, changing the religious habits of a community, bringing people to a realization of what the church means to them, their children and their neighbors, is gratifying work. Well directed effort brings quick returns.

Several years ago a great metropolitan preacher, considered by many to be the leader of his denomination, forced by partial blindness to give up a big city charge, went to preach in a small town in Northern New Jersey. For nine months this eminent clergyman drew only fair congregations. Not one of his church officials ever thought of notifying the two weekly newspapers going into that little town who he was and so he only drew from the local people, and not all of these.

Finally an advertising man, not a member of this church, commenced to write up the preacher's sermons, and broadcast the fact that here was no ordinary man. The effect was instantaneous; in three weeks, the church, packed to the doors, became the most talked of activity in that community. On Sunday all roads led to this country church, the road in front of it for blocks was lined with autos, people came for miles to hear him.

Had he lived he would have built up one of the largest community churches in America. But before he died, three months after the publicity campaign started, his church board was considering plans for an enlarged church and wondering where they were going to put the folks coming in ever-increasing numbers. Rural newspaper publicity did it!

The success attained by this publicity became an inspiration, and the advertising man created a church column in the weekly paper, that starting with seven churches and four towns now ties together fifteen churches and eight towns in religious activities. The churches are listed under each town—name of church, pastor, hours of Sunday and week-day services given. This column is paralleled by one of church news, local and national, headed by a caption from the Bible, quotation from some writer or utterance of a public man along religious lines. Occasionally a message in heavy type, boxed in, is inserted, urging folds to bring their friends to church, to use their cars to convey the lame, the aged, or those less fortunate to the house of God.

Local correspondents in the different towns,



# An Instant Success Hymns of the Christian Life

Edited by Milton S. Littlefield, D.D.

Published February 1st, 1925.  
25th thousand in Press. Price \$135.00 per 100

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urged to send in with other news items, the real church news, have responded wonderfully.

Several churches have their own press representatives and with practice their efforts are growing more interesting. A number have publicity committees. One writer features the Sunday School. His write-ups are picturesque, full of personals and make mighty interesting reading.

Results are gratifying. In one town church and Sunday School attendance has largely increased and a new organ has been put into the church. Another church shows a membership gain of 40% in a year. The third, a church that was about ready to give up, has increased its membership, and been obliged to build an addition to take care of the people. In a fourth \$15,000 has been raised for a new church building. The news columns indicate a more general interest in religious matters than ever before.

Attendance at the weekly meetings in several of these churches would put to shame that in many a big city church.

Frequently the column editor suggests some special feature for a musical or other service and more than once he has been gratified, upon seeing his suggestion carried out. The purchase of automobiles by the churches for their pastor's use has been suggested and four churches have equipped their pastors with cars.

One cannot open a copy of this paper without seeing the church section with its two-column caption. Fifteen churches presenting a united front create a more forceful appeal for good in the community than notices scattered all through the weekly. It is not only an asset to these churches and to the towns and villages they represent, but a big asset to the newspaper as well.

The business manager of this weekly can show prospective advertisers the territory he covers at a glance. Such a lay-out cannot fail to impress an advertiser with the quality and extent of a paper's circulation.

Just a few miles over the state-line from where this paper is published, another weekly paper has followed suit and conducts a church column advertising a dozen or more churches, Protestant, Roman Catholic and Jewish. A few years ago three at the most was all this paper carried, and not always even those. These two papers are not exceptions, other papers are taking up the idea.

President Coolidge has repeatedly urged that the great need of our nation is a return to religion. The power of the rural press can be made a tremendous factor in this uplifting movement. But the church should never be placed in the position of asking for free publicity, it should be paid for. Not the write-ups, for they are news—but the advertising. The church should pay for whatever advertising space it uses, there should be a budget, an advertising fund and a co-ordinated program.

Dr. Frank Crane says "competition must die that co-operation may live" and that applies to church advertising. The successful church pub-

licity of the future—no, of tomorrow (the day is almost here) is co-operation, a community affair, the fifteen-church idea has been a trail blazer.

One thing we must get away from, and that is "Advertising the Church." We are not advertising the church, but what it is doing for the community, giving publicity to the eternal truths she presents to us.

Properly directed publicity carries the clergyman's message out into the community, changes the church from a cold storage plant into a powerhouse.

And when that discouraged dominie sees his thoughts in print, realizes his presentation is reaching hundreds, where before he talked only to a few dozen, he gains fresh inspiration and his efforts improve.

Special stress must be laid on the Sunday School work, transportation—a fleet of volunteer autos provided—this in itself is fine publicity.

When the rural churches of America, and the urban too for that matter, realize what a mistake they have made all these years in overlooking, yes, ignoring, the power of the press, we shall hear no more about empty pews.

## Church Advertising Cuts

February and March, especially, because of the Lenten Season of the Church Year, are two months when the far-seeing pastor works intensively as an Evangelist. The very nature of the season makes it one of outstanding joy and blessing for the earnest seeker after souls.

Throughout Lent you will be resorting to every legitimate and available means to draw into your church, as your gift to the great Head of that church, men and women, boys and girls who have not yet allied themselves with the church. You will make good use of postal cards and letters. Your special appeals will take form in your local newspapers. Your church bulletins and circulars will carry your message broadcast. You will find the season one blessed opportunity. You will have a chance to strengthen your message in the use of *Expositor* cuts, several of which are reproduced below.

The *Expositor* Cut Library is maintained for your use and in it are to be found many cuts aptly suited to your evangelistic activities.



No. 810—75c



No. 380 — 75c



No. 635 — 50c



**Figure This Out  
YOUR CHURCH  
Has Enough MEN  
BUT  
Hasn't Men ENOUGH**

No. 346 — 60c



No. 367 — 50c

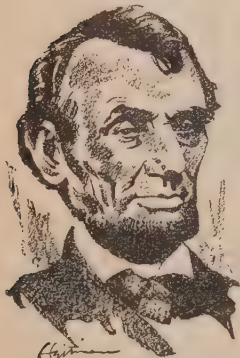
February is also the month of Washington and Lincoln, as well as the start of Lent. In it your young folks will be holding their Washington and



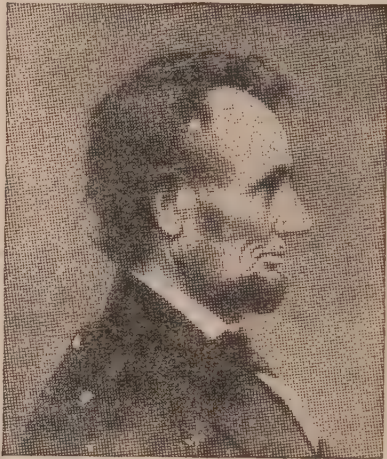
Lincoln socials and the pastor will be using the month as one offering exceptional possibilities for sermons on Citizenship and Patriotism. The following cuts of these two outstanding American figures may be adapted to any of a dozen uses in notices, newspaper readers, invitations, bulletins and the like. All *Expositor* cuts are of superior grade and may be had for about half the usual cost of such cuts. Let us send you our cut circular, from which you may select. Order all cuts by number.



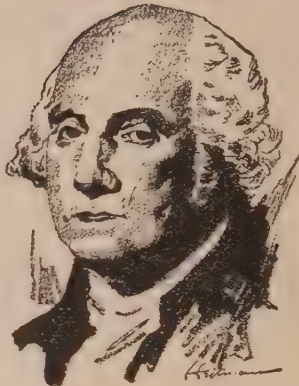
No. 276 — 50c



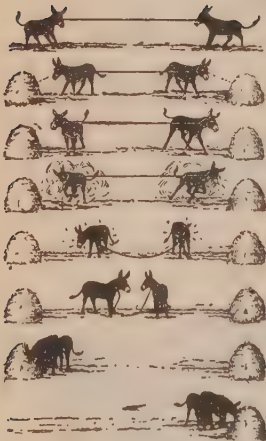
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CO-OPERATION  
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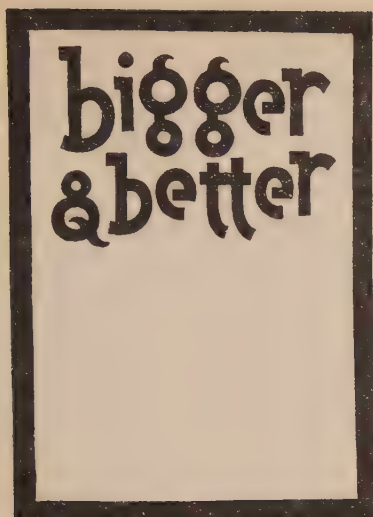


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your personal  
message

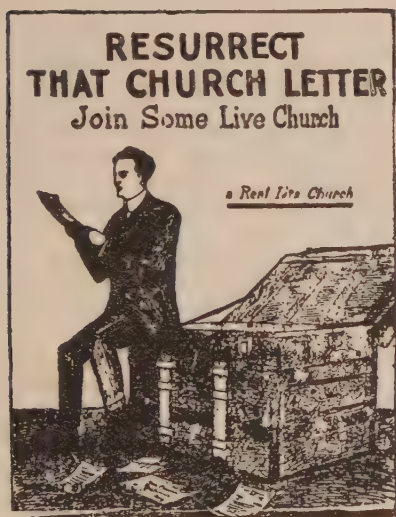
No. 395 — \$1.25  
652



"That must mean me"  
No. 620 — 75c



No. 820 — 70c



No. 392 — \$1.00



TO AROUSE CONSCIENCE  
No. 610 — 70c

## "THE MINERS' HYMN"

The need for a hymnody that will express the social aspirations of men and women and be characterized by an imagery more realistic and less other-worldly than now characterizes most of our church hymns, is coming to be a matter of frequent comment. Hence the interest evoked by the following hymn, which is printed as one of the leaflets of the Industrial Christian Fellowship in England, a part of which follows:

Now praised be the Lord our God,  
Whose Love is burning flame,  
Who rules the ages with His rod,  
For wondrous is His Name.

Who ere His children came to birth  
Prepared this vasty deep,  
And stored within the heart of earth  
An age of suns to sleep.

The noontides of His million years  
Around us glint and gleam,  
The glory of the Lord appears,  
Black seam upon black seam.

The significance of such an effort to give vocational meaning to religious aspiration is clear, without reference to the literary or lyric quality of what is produced.—*Federal Council Bulletin*.

\* \* \*

Here is another Miner's Hymn, older and of much higher poetic quality:

Surely there is a mine for silver,  
And a place for gold which they refine.  
Iron is taken out of the earth,  
And copper is molten out of the stone.  
Man setteth an end to darkness,  
And searcheth out, to the furthest bound,  
The stones of obscurity and of thick darkness;  
He breaketh open a shaft away from where men  
sojourn;  
They are forgotten of the foot;  
They hang afar from men, they swing to and fro.  
As for the earth, out of it cometh bread;  
And underneath it is turned up as it were by fire.  
The stones thereof are the place of sapphires,  
And it hath dust of gold.  
That path no bird of prey knoweth,  
Neither hath the falcon's eye seen it:  
The proud beasts have not trodden it,  
Nor hath the fierce lion passed thereby.  
He putteth forth his hand upon the flinty rock;  
He overturneth the mountains by the roots.  
He cutteth out channels among the rocks;  
And his eye seeth every precious thing.  
He bindeth the streams that they trickle not;  
And the thing that is hid bringeth he forth to light.

Read the rest of this in the Book. But be sure to read the American Standard Version, Job 28.



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## THE TROUBLE WITH CHURCH FINANCES

The following story is taken from the pages of *The Southern Congregationalist*, Atlanta, Ga. It might well be printed on every church calendar during the period of the Every Member Canvass. It was printed under the caption, "The Key to the Situation."

A man in Florida who had recently sold \$50,000 worth of property attended a Bible Class in a Congregational Church. The class collection plate came to him suddenly and he requested it be passed around the class and returned to him for his part of the collection. Then he reached down into his pocket, brought out a handful of coin and selected one penny. When the plate came to him he dropped the one penny on the floor instead of the plate and requested the man sitting next to him to pick up the penny and put it on the plate. The man picked up the penny, handed it to the owner and said, "You drop that on the plate. I would be ashamed to do so."

### MINISTER'S SONS

President Coolidge once addressed a letter to a groupe of newspaper men all of whom were the sons of ministers. Among those present were Melville E. Stone, counsellor of the Associated Press, Benj. P. Adams of the *Literary Digest*, William P. Beazell of the *World*, Frank A. Depuy of the *Times*, William A. Guard, publicity manager, George T. Hughes of the *Evening World*, Thomas V. Lamont former owner of the *Evening Post*, T. E. Miles former managing editor of the *Evening Mail*, Loren Palmer, *Collier's Weekly*, Charles W. Wood of the *World*, William S. Woods, editor of the *Literary Digest* and C. W. Price, secretary of the International League of Press Clubs. These men engaged in the newspaper business are all sons of Methodist ministers.—*The Baptist*.

\* \* \*

A number of English children after their Sunday School lesson, were asked to put up their hands if they wanted to go to Heaven. Most immediately did so; but one little child of eight hesitated. "Don't you want to go to Heaven, then?" asked the teacher. "Did you say they were all dressed in white in Heaven?" asked the child. "Yes," replied the teacher.

The little girl shook her head, adding in explanation: "Mrs. God would have such a lot of washing to do!" Her own mother earned a living for herself and her family by taking in washing, and the child saw nothing but washing morning, noon and night.—*Sunday School Chronicle*.

\* \* \*

To all who mourn and need comfort—to all who are tired and need rest—to all who are friendless and want friendship—to all who are lonely and want companionship—to all who are homeless and want sheltering love—to all who pray and to all who do not but ought—to all who sin and need a Saviour, and to whosoever will—this Church opens wide the doors and makes free a place, and in the name of Jesus the Lord says—*Welcome!*

*Bulletin Second Baptist Church, Wellington, Del.*

## SICK WORLD: EXERCISE CURE

Spiritually bankrupt and financially insolvent. That about expresses the condition of the world after its emotional debauch. Drunk on the wine of economic fallacies, the new day that was to usher in the glad era of no work wherein all men are brothers, brings but a headache. What a sick world needs just now is the old-fashioned revival. A little more regard for the sacredness of contract, then a lot of self-denial and intelligent expenditure of both time and money. Kick out the sociological quacks, read the Sermon on the Mount, and go back to work.

A boy once asked a Yankee master carpenter how he always managed to finish his jobs and leave so little waste lumber. The answer came, "Son, I measure twice and cut once."  
That's thought in management.

We must not choose our neighbor; we must take the neighbor that God sends us. In him, whoever he be, lies hidden or revealed, a beautiful brother.  
—George MacDonald.

## THE JOB

Whether the job be large or small,  
Splendid or poorly paid;  
Whether you come at another's call,  
Master or not of your trade;  
Merchant, mechanic, stenographer, clerk,  
Laborer, salesman, tell—  
If the work's worth doing—at all worth doing—  
It's worth doing well!

Whether the hours be short or long,  
Lowly or not the work;  
Whether you're ruled by task or gong,  
Boss of the job or clerk;  
Whether you labor with joy or await  
Clang of the quitting bell;  
If the job's worth doing—at all worth doing—  
It's worth doing well!

Whether the job be large or small,  
If it's the task for you,  
Get in your stride, or quit it all,  
Struggle and strive to do;  
Honest! Be square! Be not slipshod nor slack  
Urgings to idle quell—  
For a job worth while—at all worth while—  
It's worth doing well!

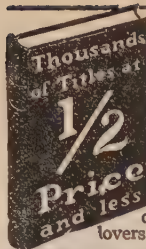
—Edmund Leamy.

Lost! The Bible,  
Lost! Its teachings,  
Lost! Its help each day in seven,  
Lost—to live by,  
Lost—to die by,  
"Lost! What's lost?"  
The way to heaven!

Jesus Worthy of Worship.—Unknown.

## COURTESY IN THE BIBLE


Fellow-Feeling. Acts 27:1-8.  
Human Kindness. Acts 28:7-10.



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Abraham the Gentleman. Gen. 18:1-8.

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Reward of Courtesy. Matt. 25:31-40.

Christian Courtesy. 1 Peter 3:8-13; Rom. 12:10.

## A FLOATING PULPIT

Rev. A. E. Rapp, a Baptist minister of Jersey City, did a unique thing this past season. He preached on the five Hudson River Day Line steam boats between New York and Albany. The expense of these services was paid by the president of the line who would not consent to run his boats on Sunday unless religious services were held on each one.

Extract from a letter ordering a book and subscription to *The Expositor* from Rev. Roy W. Zimmer, Overland Park, Kansas.

I might mention that this sale was made by a 1923 copy of *The Expositor*, which I have had on file. When your offer came, I remembered this copy, dug it up, dusted it off, glanced through it to investigate your paper, found an excellent theme for next Sunday's sermon, and *The Expositor* was sold, then and there.

## CANDIDATING

One of our exchanges tells of a church that heard one hundred and ten candidates before the congregation could unite in calling a pastor. It is to be supposed that each of the candidates preached for one Sabbath at least, and, if the congregation heard candidates every Sabbath, it required more than two years to hear the one hundred and ten. The only wonder is that after hearing so many it was possible to unite on any one, while the probability is that three-fourths of the rejected candidates were the equals, if not the superiors, of the one called.

The rhetorician who laid down the rule, "Never use a preposition to end a sentence with," has been outdone by the child who asked, "What did you bring that book to me to be read to out of for?"

—S. S. Chronicle.

The best argument for the styles of the present day is the family album.—*Dry Goods Economist*.

It is Christ's purpose to save sinners from their sins, to purge out of them all hypocrisy, falsehood, injustice, and this is the meaning of salvation.

—Charles Kingsley.

Teacher: "Robert, who were the Pharisees?"

Robby: "The Pharisees were people who fasted in public and in secret devoured widows' houses."

—Boston Transcript.

## THINKLESS, THANKLESS

To be "thankful is to be thinkless; to be thankless is to be thinkless." "Thankful"—"thankless!" How similar the words, and yet how different the meaning! The one is expressive of a heart

of love; the other, of a heart of stone. While too many belong to the "thankless" class, we believe the great majority of human beings are "thankful," although they may not show their "thankfulness" in any decided way.

There is nothing more beautiful than an open manifestation of a thankful spirit, and certainly nothing more desirable. No better illustration of this spirit than was shown in the life and utterances of the apostle Paul. Persecuted, beaten, assailed on every side, buffeted, imprisoned—and yet, with it all, never a murmur, never a complaint, but rather always, "Rejoice in the Lord always, and again I say, rejoice."—*Rev. H. U. Roop.*

### LEISURE

We fear religion has been slow to recognize that leisure is a necessary part of life. Religion deals with our work and our duties, but does not pay much attention to that part of life which is not work, to leisure and recreation. But the church is beginning to realize that it may be the function of religion to care for the leisure and recreation of people. To leave this element of life out of the field of religion may be to ruin the religious influence. Leisure is not what one would call a luxury; it is a necessity of living. Unless we get leisure we do not work effectively. We must at times pause and be free, or our work degenerates. We must get out of the groove which, as Silvester Horne said, "differs from the grave only in depth." We need leisure not as a substitute for work, but as the condition of good work. We do not work well unless we have our proper leisure; we do not enjoy our leisure properly unless we have our proper work.—*Robert F. Horton in Christian Work.*

### His Neighbor

Once I made a long trip to see an old fisherman—"Uncle George," who had sent word that he needed me, and I knew that some one was sick. When I arrived, he had something ready for me to eat, though he apologized because he didn't have any sugar for the tea, nor any milk. I went to the sick room and found an old man very ill with a cancer, while his aged wife was crooning an old song. I did what I could, and as I prepared to go, I asked Uncle George who the sick man was. He said "only a neighbor." Though he couldn't buy any sugar for himself, he had kept this neighbor and his wife for a year.

When I left, he came down to the boat with me, and, standing there on the beach with tears in his eyes, he said he didn't have anything to pay me, but that he was very grateful for my coming to see his neighbor. I can see him yet standing there, with his white hair flowing in the breeze and that kindly face as he said, "I can't pay you." *Pay—I never had such pay in all my life.* How strangely we gauge pay for our services! *Never have I received such payment for my service, though I got not even a cent.*—*Dr. Wilbur T. Grenfell.*

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## A NEGRO WHO DIED THAT OTHERS MIGHT LIVE

For the first time in its history the Pullman Company has named one of its cars after a porter. The porter was Oscar J. Daniels of Chicago, a negro, who died in an effort to save the lives of passengers on his car when a train carrying excursionists from Chicago to New York was wrecked near Rockport, N. J. The sleeping car Sirocco will bear the name Daniels when it emerges from the repair shops. At the time of the wreck Daniels was seated in the forward end of the first Pullman, which left the rails, halting near the locomotive from which dense clouds of steam poured in through a door. Daniels braved the steam to close the door. He succeeded but fell mortally injured. His lungs were literally cooked with steam. He still was alive when rescuers entered the car, but after being taken outside, he refused first aid, saying, "Attend to that little girl first." The doctors obeyed, and when they returned they found Daniels dead. This colored man demonstrated anew that the color of a man's skin has nothing whatever to do with that spirit which distinguishes a man from his fellows and gives him a place apart in God's hall of fame. He was a negro who reflected glory on his race. He was a man who demonstrated



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—*Evangelical Messenger*.



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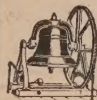
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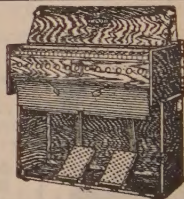
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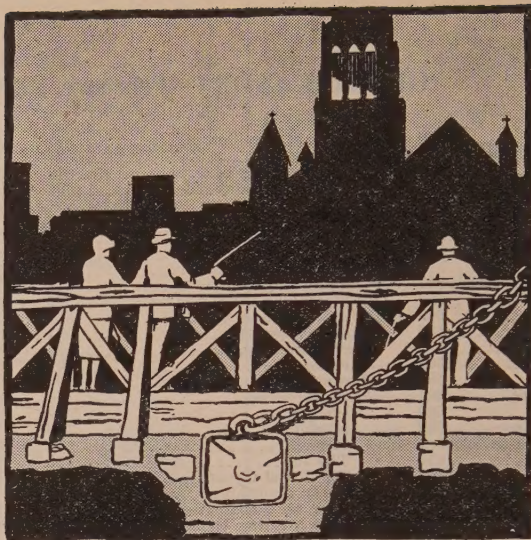
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